

AUTUMN A.D. 1971

# THE ANGLOCAN DIGEST



MA

# PRAYERS FOR GRACE

By Lancelot Andrewes (1555-1626) Bishop of Winchester

**R**EMOVE far from me: all iniquity and profaneness, superstition, and hypocrisy; worship of idols and of individuals; rash oaths and curses; neglect or indecency of worship; haughtiness and recklessness, strife and wrath; passion and corruption; indolence and fraud; lying and injuriousness; every evil notion, every impure thought, every base desire, every unseemly thought.

**G**RANT to me: to be religious and pious; to worship and serve; to bless and swear truly; to confess meetly in the congregation; affection and obedience; patience and good temper; purity and soberness; contentedness and goodness; truth and incorruptness; good thoughts, perseverance to the end.

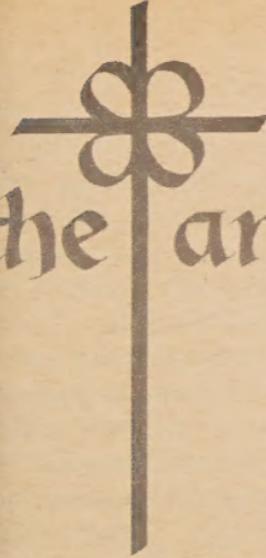


*My wife and I stopped at an old farm house in the Ozarks to ask directions. The mountain scenery was spectacular and the trees were large, well-formed and beautiful, with one exception — a big walnut which stood, weathered and worm-eaten, near the barn. I asked the farmer why he left it there to mar an otherwise lovely landscape. The farmer replied, "Because my horse always liked it. Whenever he's through grazing, he finds his way to that dead tree. It's a comfort to him; he grew old and blind in my service, and I'm leaving it for him." I do not recall the farmer's name, but he was a great and compassionate man.—From a letter*



*The cover design was done by Tom Goddard, whose address is  
Hidden Lake Road, Higganum, Connecticut 06441.*

THE ANGLICAN DIGEST is published quarterly by SPEAK, a not-for-profit corporation, as a service to the Church and at the voluntary subscription rate (anywhere in the world) of \$1.00 annually. Entered as second class matter at the post office in Eureka Springs, AR 72632. Autumn A.D. 1971, Vol. 13, No. 3. Tele. 501-253-9701



AUTUMN A.D. 1971

# the Anglican digest

- ❖ some things old
- ❖ many things new
- ❖ most things borrowed
- ❖ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

## GOOD MAN AND HOLY

KNEW John Walter Nourse, of Rutland, when we were clerical neighbors in Vermont. He would drive many miles over rocky roads to meetings of the Ecclesiasticus when John Walter was present, for he prepared the lunch with his own hands and I was a gourmet: his dumplings were different, as was everything else he did, and a large part of the difference was excellence. I know of nothing he did that didn't do well — and in a way unlike anybody else. Vermont fosters individuality, and

when it is combined with ardent Christianity the result is something unique and saintly.

John Nourse was made a deacon at the age of 63, after a long career as a mail carrier, and was priested five years later, when, for him, life was only beginning. He loved to carry the Sacrament to the sick and shut-in, not in the customary neat little pyx, but in the altar vessels themselves and through the streets, always afoot, fully vested, with an overcoat over his vestments in winter. It was

eminently fitting, because the whole town was his sanctuary, and pedestrians and drivers stopped to let him pass; there was no ostentation; you had to know John Nourse to realize that a human being can be utterly unostentatious. Non-Episcopalian asked for his ministry, and he would give his best and his all to anybody, any time.

Rutland had known him for about 40 years as a door-to-door postman, and long before he was ordained he had developed a ministry of counsel and helpfulness while simply making his rounds. He was still on that beat during WW II. He had taught himself several languages (among them French, Italian, and Polish) so that when servicemen wrote home in some non-English tongue, and, if the parents were illiterate, John Nourse would translate the letters for them.

During the mushroom season, women of local ethnic groups would bring to him bushels of mushrooms which they had gathered in the woods; they couldn't detect poisonous growths among them, but Father John would cheerfully pick through all those bushels, tossing out the toadstools. It was one of his several ministries and one not to be learned in seminary.

Early in the 1950's the rector of the Rutland parish (now the Bishop of Vermont) was on leave serving overseas with the Vermont National Guard, and John Nourse shepherded the parish in his absence; after the rector's return the grateful parish got up a special gift to enable him to fulfill a long life's desire — to visit Jerusalem. The surprise gift was presented to him at the Christmas Eucharist; then tragedy struck — a nephew and his wife were killed in separate accidents, leaving three small children. Instantly John Nourse took them as his own and chuckled delightedly about the gift money and thanked God that he had not yet spent it on a trip to Palestine. God had given him his trip to the real holy land, then and there! "This is Jerusalem!" he said.

He was the epitome of Sir Thomas Overbury's "good man, who feels old age by the strength of his soul rather than by the weakness of his body... The Lord is glorious in his saints, and joy and health are in the dwellings of the righteous."

Last December John Nourse was hit by a car and died two days later at the age of 89. He had been a priest for 23 years — Taddled from an article by the Editor of *The Living Church*.

# WE RECOMMEND

To all children from nine to ninety: C. S. Lewis' *The Chronicles of Narnia*, now available in paperback from Collier Books, 866 Third Avenue, New York City 10022, or 95c a book or \$6.95 for the boxed set of seven. Parents with children in the nine-to-twelve age range will have the special opportunity of reading the books aloud, delighting in the children's reactions and absorbing the subtle theology and sound common sense all too rarely found in books for young people. A trip to the land of Narnia, a magical land filled with enchanted happenings, is one the whole family will enjoy.

To any TAD reader who would like to lend a helping hand to Arturo Guerrero, Ph.D., president of the 3000-student Trinity College (our missionary-educational establishment in the Philippines), Quezon City, outside Manila, the library of which is greatly in need of periodicals and journals: write Dr. Guerrero and say you are willing to subscribe to an American magazine for him; he will send you the name

of a journal that the library is not now receiving and the subscription price based on Manila delivery; then send his letter with the proper amount of money to the respective publisher. Because of monetary exchange rate, it is cheaper to pay for the magazine here in the United States.

► To all teen-agers and their parents: *Christian Answers to Teen-age Sex Questions*, by S. Spencer N. Brown (published by Hallux, 225 Peachtree Street N. E., Atlanta, Georgia 30303; \$4.95, clothbound). The author, an Episcopal layman, Church School teacher, and father of four children, deals with sex in its proper perspective of love. The chapter on the four Greek loves is worth the price of the book. Though written for the individual reader, the book could be used as a textbook for young adults.

► To lovers of real music: Handel's *Solomon*, a recording (in English) of the Handel Society of New York, Inc., done by the Vienna Volksoper Orchestra, Simon conducting, with Martin Isepp, harpsichordist, and experienced oratorio singers with

beautiful voices. The choruses of *Solomon* (including the lovely and delicate Nightingale Chorus) are among the greatest that Handel ever wrote, and the three-record album provides about 2½ hours of blessed delight. The RCA Red Seal Stereo album, LSC 6187, is priced at \$5.98 a record.

► That a TAD reader supply an adequate answer to the following request: Having been elected to the Standing Committee of the Diocese, I find that I have to vote for (or against) giving consent to the consecration of bishops about whom I know nothing — absolutely nothing. In order for me to carry out my responsibility properly, please tell me how I can get background information on the men whose names are presented to us. [Does not the good layman's appeal point to a serious deficiency in the Church's machinery?—Ed.]

► That bishops and parish priests let it be known in no uncertain terms that the trial liturgies and other proposals of the Standing Liturgical Commission are authorized for only trial use — try them and see if you like them; if they don't go over, something else will be sought. The Church has not yet tossed out, for example, the "gesima Sundays"; the Commission is only proposing that

they be dropped. The orderraries and ceremonies of the Church are still to be found in the Book of Common Prayer.

► To anybody who was not an EBC member and so did not get the hardback EBC edition of Paul Maier's *Pontius Pilate* when it was the spring 1970 "Book-of-the-Season" (the retail price was \$6.95, but EBCers got it for \$4.40, or \$3.50 if they were paid in advance), the paperback edition recently put out for \$2.95 by Tyndale House, POB 80, Wheaton, Illinois 60187. Dr. Maier, Professor of History, Western Michigan University, took the biblical facts and built upon them a reliable and fascinating book. It's worth twice the price.

► Sending \$1.50 right away to the Washington Cathedral Church, Mount Saint Albans, Washington, D.C. 20016, for a box of ten Christmas cards looking over the assortment and then ordering enough of your choice for 1971; a convenient order form, even for imprinting, comes with the cards.

► The new and paperback edition of *Ely: Too Black To Be White*, published by the New American Library (now the largest paperback publisher in America), 1301 Avenue of the Americas, New York City 10019; \$1.95. It is a uniqu-

soul-probing account of the sorrows (and some joys) of life for a Christian in a black-white society of the first half of the present century. Somewhat abridged, the Sewanee section is intact, which, theologically and philosophically, is the most important part of the book. The work was edited by Arthur Ben Chitty, who knew Ely Green personally and well.



"Mark my words! If THEY come aboard,  
the trouble will start all over again!"

© 1971 by the National Audubon Society

► When you're next in the Cathedral Church of St. Paul, London, put a little more than something extra in the offering plate. Sir Christopher Wren's "monument" has withstood German bombs and almost three centuries of wear and tear, but may succumb to traffic violation, air pollution, and cracking walls (the mortar is deteriorating) if \$7.2 million cannot be raised for its preservation. The American Ambassador, not an Anglican, has already given \$10,000.

► Taking out a year's subscription (\$8.50) to the bimonthly magazine *Audubon*, published by the National Audubon Society, 1130 Fifth Avenue, New York City 10028. The periodical began in 1899 (the leading article in the first issue was written by the naturalist, John Burroughs) and in its 73 years of publication has produced nearly 450 issues. The magazine is not limited to birds (January 1971 dealt, for the first time, with a single subject — the Hudson River), but covers just about everything in support of "the conservation and appreciation of wildlife and wilderness, natural resources, and natural beauty." The articles are understandable and informative, and support the sad fact that man tends to ruin almost everything he touches (see cartoon this page). We may find lessons in anti-pollutionism and the like tiresome, but until we've learned to exercise good stewardship of the land, we'll have to keep on going to school. Beholding what God has created (creation is, not was), and knowing of His pleasure in the same ("He saw that it was good"), we should be able to see that there is a lot more to living than just with people. *Audubon* helps its readers to see their caretaking place in God's creation.

► To all vestries and bishops: Before hiring a priest to take charge of a parish or a mission, make, and be satisfied with, investigations in the following categories: financial, physical, mental, domestic, devotional, social, intellectual, grammatical, doctrinal, liturgical, educational (his own, and the ability to teach others), and common sense. Just because a man has been graduated from a university, college, or seminary, and has been passed by a board of examining chaplains, and even properly ordained, does not mean that he has qualities sufficient to be what you want and deserve.

► To parents of pre-school children: Fitzhugh Dodson's book, *How To Parent*, published by Signet Books, 1301 Avenue of the Americas, New York, NY 10019. Available in both paperback (\$1.25) and hardcover, it is, as it claims to be "the revolutionary new approach to your child's formative years that puts joy back into parenthood and discipline back into child rearing." The book is filled with good, sound advice for "parenting", but its main asset is a five-part appendix which lists toys and play equipment for children of different ages and stages, free and inexpensive, from A to Z, a guide to children's books for the pre-

school years, a parents' guide to children's records, and a "survival kit for parents" — a basic book list for parents to aid them in the rearing and education of their children.

► To anybody looking for a good stock broker: Wayne Hummer & Company, 105 West Adams Street, Chicago 60603. Almost ten years ago a friend of TAD's present editor left him \$500 with most of which he bought some sheep; when, years later, it appeared that he would have to look after the animals himself, he sold the flock and invested the proceeds in "money" stock, which today is worth about \$2,500. Knowing nothing about stocks and bonds, he consulted a neighbor who, being one of Wayne Hummer's largest customers, naturally recommended his own brokerage firm. Despite the very small amount of investments, the EBC, TAD and now SPEAK have received from Wayne Hummer nothing but the best counsel, service, and attention. Not only that, the 40-year-old firm's capital is composed entirely of cash (many brokers have gone nearly broke because of a lack of it); it has no subordinated outside capital; has consistently shown a profit (up over the previous twelve months); is well known by banks in nineteen states (a

large portion of its business comes directly from banks and their trust departments); acts only as broker-agent in transactions (it does not own, underwrite, or distribute securities); and, best of all, handles both large and small investment accounts of individuals throughout the United States with dispatch, propriety, and courtesy (Wayne Hummer makes you feel like a member of the firm). Money in any form is sacred and deserves the best attention possible: a sound broker can help you to treat it so, and that's exactly why we recommend Wayne Hummer.

♦ Caution in buying recordings manufactured in Europe: Some albums come in manual rather than automatic sequence, which means that, without turning over every record, the album plays 1, 3, 5, and 2, 4, 6: a case in point is the recently released *Les Troyens*, by Hector Berlioz.

♦ To priests and laymen who are concerned about drug problems in their own areas: Writing to the Rev'd William H. Brake, Jr., Galilee Church, Post Office Box 847, Virginia Beach, Virginia 23451, and asking for a mimeographed copy of "Community Action", a nicely prepared set of materials describing a successful seminar-conference dealing with the subject held in

January at Virginia Beach. It would be thoughtful to tuck in a dollar to help out with the cost of handling.

♦ To anybody whose priest does not maintain a good tract rack, or to whom he has delegated that responsibility: Write to Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202, and ask for Order Blank 1971. You'll find 265 tracts, from 8c up, on matters that pertain not only to the specific faith and practice of the Church but also to present-day problems — alcohol, frustration, parenthood, anxiety, homosexuality, loneliness, youth revolution, and the like. The devotional publication, *Forward Day by Day*, has a circulation of more than 300,000 copies every quarter.

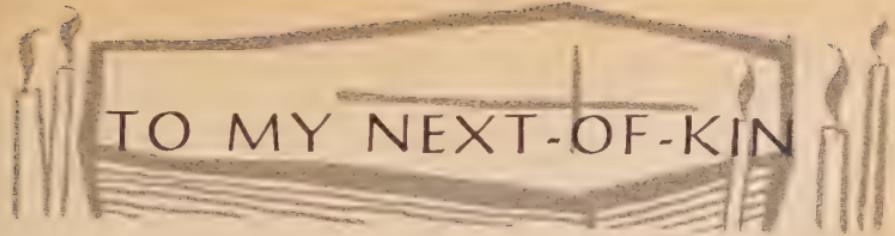
♦ To baseball-minded Episcopalians especially, and also to anybody who wants to read a moving account of one layman's energetic witness to his faith: Red Barber's *Show Me The Way to Go Home* (The Westminster Press, Witherspoon Building, Philadelphia, Pennsylvania 19107; \$4.95, clothbound). Mississippi-born Walter Lanier Barber was for 40 years America's best known baseball reporter; he has also been, since 1951, an active lay reader in the Church, and in that capacity has served the

Church in many cities, on USO tours, and most recently in Vietnam. In his latest book, he says, "I have tried to give the score as I have known it in my relationship with God." Reminiscences of his career as a sports-caster are interspersed with some of his original sermons; the result makes good reading.

► To a parish priest whose congregation fails to show up in proper numbers when the Bishop comes for Confirmation: Set the date of the Confirmation on an evening during the week and, most important of all, arrange for a neighboring priest to preach a pertinent sermon. Because a bishop must surely tire of preaching a Confirmation sermon year in and year out (that may be why he so often preaches an irrelevant sermon), he would welcome the opportunity to have somebody else perform that holy function. The importance of the service is not that the Bishop is to be there, but that some people are to be confirmed — to receive the sevenfold gift of the Holy Spirit; they are the "stars of the show" and everything should be geared to that important moment in their lives. You have gone to a great deal of trouble and taken a lot of time to explain the faith and practice of the Church, and their new life in it; to have the

emphasis placed on "hearing the Bishop", or "greeting the Bishop and his wife" is irrelevant, if not deterring: "Greet the Confirmands"; "hear their vows" and "welcome them into the full life of the Church" is neither.

► When you are touring Italy, you will find five miles south of the busy highway between Venice and Trieste, the 1,500-population village of Aquileia and its Basilica, and its outsized church and towering campanile, but more especially the remarkable mosaic floor of an ancient basilica — the wonderfully preserved remnants of a vast center of Christian worship, built by the Christians in the teeming days of the Roman Empire and using the art forms of the Caesars, which came into being in the few years just before and after Christianity was officially sanctioned by the Emperor Constantine, and at a most crucial time of Church history. Half of it was built as an "underground" church in the days when Rome still banned the profession of Christianity; the rest was constructed just after Constantine issued the Edict of Milan, A.D. 313, which legalized the Christian faith. While you stand there, give thanks to God for his faithful servants who built and worshipped in glory and beauty.



## TO MY NEXT-OF-KIN

**T**O MY dear probable survivor:

If it appears that I am about to die, do not lie to me about my condition: tell me the truth, and call the priest to administer the sacraments. I am not afraid to die, but I would like to approach the experience honestly and intelligently.

Do not prolong my life artificially, when there is no hope for recovery. I do not want to exist as a feeble-minded "vegetable" and a burden to you; or occupy hospital facilities that could be used for some one who can be healed. When the time comes for me to die, let me die in peace.

Immediately upon my death, let the doctors use any parts of my body which may be useful in helping others.

The first thing to do, when I die, is to call the priest, before you call the mortician; the priest has more experience with death than you have.

During my funeral, and the days immediately before it, the world of kind-hearted mortals

will probably tumble in on you like a ton of bricks. Some of them you may not have seen or heard from for years, but they will feel that they must show their concern. They do not stop to think that they are requiring you to keep open house and perform the duties of a host or hostess, at a time when you are probably tired out and not in condition to entertain people, and need to be by yourself and get some rest and have time alone to think things over and adjust to new conditions.

Some will argue with you, no matter what you do. If you cry, they will try to make you stop. If you act cheerful, they will tell you to relax and cry and get it out of your system. Everybody will offer to do anything he can — except leave you alone. My advice to you is to do what suits you best; if you want to talk with a lot of people, stay at home and meet them as they come; if you prefer to rest and be alone, go somewhere else for a while — a friend's home, or even a motel (people

who call can leave cards or notes in the mail box.)

Take the priest with you to make arrangements with the mortician, whose services are the same in all cases, but his charges depend on the coffin you select. I desire that you choose the cheapest coffin he has (the one he probably keeps way in the back hall.) I enjoyed material things while I was alive on earth, but I have no use for them after I die. I'd much rather have you spend money for your own comfort or even pleasure than to waste it on an expensive coffin for my flesh and bones. Do not buy new clothes for my body: any old thing will do.

I do not want my body displayed after I die, neither in the mortuary, home or Church. It is better for people to remember me as a living person, rather than as a corpse.

The Prayer Book Burial Service, with Eucharist, should be said in our parish church, if I die here; if I die elsewhere, the same should be said in some nearby Episcopal Church, with a priest of our parish celebrating the Eucharist.

No music, and no flowers should be used. The coffin should be covered with a pall.

It doesn't matter whether or not my body is cremated. Please do whatever happens to cost less.

If my body is cremated, give my ashes to the priest, and let him do with them what he thinks best. If my body is buried, do not put any costly stone at my grave. Leave it unmarked, unless rules require identification; if so, use as simple a marker as possible. Do not visit my grave after I am buried; but, I ask you, attend a Requiem Eucharist and pray for me every year, on All Souls' Day, and sometime near the anniversary of my death.

Information concerning my will, insurance papers, bank account, social security, and other matters is written below.

Love, \_\_\_\_\_  
—A parish bulletin



## INTERRUPTIONS

WHEN you are exasperated by interruptions, try to remember that the very frequency and extent of your interruptions may be the measure of the valuableness of your life. Only people who are full of help and strength are burdened with other men's needs. The interruptions which we chafe at are the credentials of our indispensability. The greatest condemnation anyone can incur, and the greatest danger to beware of, is to be let comfortably alone.—A parish bulletin

# MISERY SEATS

THE ELABORATE pattern of daily offices observed by the Church in the Middle Ages required the attendant priests to stand for long hours throughout the day. Finding the physical strain of that beyond their endurance, they hit upon a simple deception that enabled them to combine the effect of sitting down with the appearance of standing up. A projecting shelf, or corbel, capable of bearing the weight of the priest, and requiring a perpendicular support to make it structurally effective, was provided. The medieval craftsmen, never content to make their work merely functional, used the supports for some of the most elaborate and interesting carvings that have come down to us from the Middle Ages. The carvings are known as misericords, from the Latin *misereri* (pity) and *cors* (heart), adopted presumably because the stalls themselves were known as miserere seats.

Because the carvings were not exposed to the public eye, they did not have to have any

particular religious significance (they were almost completely hidden; when the stalls were not in use the seats were turned down, and during the standing parts of the services the misericords were obscured by the often ample proportions of the ecclesiastical buttock). To study them to advantage requires one to crawl on hands and knees along the narrow confines of the choir stalls, preferably equipped with a flashlight. The search can be rewarding, however, as the craftsmen, given a completely free hand in design and choice of subject, looked upon the misericord as an opportunity for individual expression, perhaps even as a stake in the claim to posterity. They are often humorous, sometimes even indecent, covering a wide range of activities, real or imaginary, depicting strange beasts, scenes from medieval life (usually the domestic brawl of an irate wife belabouring her idle or drunken husband), medieval sports (jousting, wrestling, and hunting), and other everyday events.

One of the best depicts a man on all fours, abasing himself further by kneading his forehead on the ground, but one arm is raised, demonstratively if unanatomically, with outstretched hand upholding the priest whose posterior is firmly planted upon his own. A wry comment, perhaps, on human status in the Middle Ages.

—Taddled from *Pyramid*



## JOY IN HEAVEN

HAVE you ever wondered why the "citizens of heaven" always seem to smile? Strange as it may seem to our so-called "free society", true joy is found in repentance. The faith in Christ that has the power to move mountains and to grow giant trees from tiny mustard seeds, has also the power to bring sinners to repentance. The whole force of the Bible is to reveal God's plan of salvation and for those who aspire to the perfect joy of knowing and responding to God in love, penance for our failures to know Him and respond to Him in love.

For twenty centuries the saints of God have labored to seek and find the lost sheep, to sweep up the lost coins and to turn sow's ears into silk

purses. If the Church has grown weak, as her critics claim, it is because she has grown lax in the endless pursuit of the sinner for whom she desires the true joy of repentance.

In our day we sinners are a stubborn lot. We haven't much confidence in repentance. We are told from many quarters (and sadly, we have believed) that much of what used to be called sin is really only the product of slum conditions, or bad associates, or indifferent parents, or national opulence, or poor public schools, or weak national and state governments, or national infatuation with TV, or the increase in mental illness; and doubtless all these factors and more contribute to an atmosphere in which the germ of sin is easily bred. There still remains, however, such a



thing as willful, purposeful sin. There is still an area of human life over which we do exercise control; when we do so virtuously, we are called saints; when we fail, we are called sinners. Saints have no need of repentance, but us sinners stand in constant need — and, peculiar as it sounds, whenever we get around to owning up to our sins, "there is joy among the angels of God." —A parish priest

# DEPARTMENTS

## CORRECTION CORNER

- Kemper Hall, Kenosha, Wisconsin, formerly a boarding and day school for girls, is and for several years has been co-educational.
- The Right Rev'd George Mosley (not Mosely) Murray, who was consecrated Suffragan Bishop of Alabama in 1953, was elected Coadjutor in 1959 (not 1958), and became Diocesan in 1969 (not 1959). (He is now the Bishop of the Central Gulf Coast.) The present Bishop of Wyoming was consecrated in 1969 (not 1060).
- Christ Church, Alexandria, in the Diocese of Virginia, a National Landmark (see TAD, Spring 1971, pages 52-53) was completed for use in 1773 (construction was begun in 1767), and was not the parish church of George Washington, although he owned a pew there because roads from Mount Vernon to Alexandria were better than to Pohick Church in Truro Parish, which was his parish connection and in which he served as a vestryman until he resigned the office in 1789. Washington bought his pew at

Alexandria in 1773, and in 1775 he was off to the wars; only following 1782 until his election as President did he have the time and peace to be at home; by then anti-Churchmen were in control of Virginia, seizing and selling Church properties, and Pohick became moribund, so that Washington had only the Alexandria church (and occasionally the Falls church, a little farther from home) to attend.

- The Archbishop of Melbourne has been elected Primate of the Church of England in Australia; TAD stated incorrectly that the new Primate was the Archbishop of Brisbane; in the Australian Church the primacy does not go with any particular diocese or province but by election on the retirement or death of a Primate.

## TELL OFF

- "As long as I live, I shall remember the story of the good woman who differed with a policy of the parish's new priest. She was in church every Lord's Day as was her life-long custom; when the new rector admitted his surprise, she said,

'Young man, my argument was with you; it was not with the Lord.' "—A parish priest

#### FORTH AND BACK

- The clergy will give the program which will be about Hill-speak, the source of that wonderful magazine, *The Anglican Digest*.

*Oh, what a blessing it would be to have it angelican!*

- An advertisement in a local paper: "Saint Paul's Episcopal Church Rummage Sale, Saturday, October 3rd, Episcopal Parish Hall."

*Is it the rummage that's perishing, or the good women who undertook the job of sorting and pricing it?*

- We have just contracted with a California film-maker to bring you the kind of ADULT ACTION FILMS you have the right to see. "Say a little prayer for us — we're sticking our neck out a mile." —Theatre advertisement in *The Washington Post*

*"To him that ordereth his way aright, will I show the salvation of God."* Psalm 50: 23

- From the annual budget of a cathedral church: "Janitors, maids, and boys sitting in cathedral at night, \$20,000".

*Why not double up and have the night-sitters do some janitorial work?*

- John Rogan, son of the College Chalpain, is Mount Vernon

Schools' spelling champion. He will next compete for state honors.—"Gambier Observer" (Kenyon College)

*He might have a future as a proofreader.*

- The closing hymn will be "Christ for the world we sin". —A parish bulletin

*At least they know why.*

#### DIFFERENCE

- The difference between a television sermon and going to church is like the difference between calling your girl on the phone and spending the evening with her.—A parish bulletin

#### HEART SAD

- An estimated one-third of U. S. children are products of unplanned pregnancies; 21% of all first babies are conceived before marriage, and 10% of all births are illegitimate.—*Time Magazine*

- "25 [January] — Conversion of St. Paul. Not a celebration of the Holy Communion in town [the See City, with six churches]."—A bishop's diary

- "The Holy Communion, a celebration of the Presentation of Christ in the Temple [commonly called the Purification], 2 February, will take place on Wednesday 3 February at 7:45 p.m., in keeping with the policy of commemorating all week-day holy days at that time." —The

bulletin of a parish where two priests are on the staff.

■ To read in the San Francisco (Calif.) *Examiner & Chronicle* statements by seven people on "What's a great way to spend Sundays?" and find that not one of them said a word about going to church.

■ We are committed to the position that theological education is done best ecumenically, in a metropolitan setting, and in a viable relationship with a university community.—A seminary bulletin

seem to be so important as the souls of men and women who may need to use it day or night, we will try to keep one door of the church unlocked at all times. I read recently that one parish has a member who is a 190-pound wrestler and lives in the church basement, who tries to keep an eye on things. Since we don't have a basement or such a wrestler, we'll have to do without them, but, if now and then a lot of people dropped in to pray, we should not need such a watchman, should we? —A parish bulletin

#### HEART GLAD

■ 175 years is a long while in the life of any church or community. We have much to look back on with thankfulness, and much to look forward to with hope. The best thanksgiving we can possibly offer to God for His goodness in the past is to dedicate ourselves to him afresh in the present, so that He may work through us in the future to bring His love to yet more people in our parish and elsewhere.—A parish bulletin

■ I don't know anywhere else you can get so much for just a dollar.—Letter from a reader.

#### WATCHMAN

■ Since God does not keep office hours, and because the risk of abuse, theft or even vandalism of the building does not

#### AMEN

■ Whether the words *heresy* and *heretic* are discarded or not, some truths about the Church remain. The King's Highway is not a straight line, to be walked tediously and carefully, but a broad roadway, bounded on either side by fences. There's room to meander about on the roadway, but over the fence is still out.—A parish bulletin

■ The Church is in an astonishing mess, and much of today's "relevance" not only contributes to that mess but also makes the Church seem meaningless. I think back appreciatively to the days when anybody who changed even a word in the Prayer Book was called disloyal. Maybe we were narrow then, but there was at least

some form and discipline to what we did; and we were told to do good unto all men, while we had time, but especially unto them that are of the household of faith. It still makes sense to me.—A parish priest

■ However much concerned we must be as Christians for the social ills of the day, we still maintain the old-fashioned principle that it is the task of the Church to worship God, preach the Gospel, and do the work of Christ, in that order.—*The American Church News*

■ In our generation we still await a brace of scholars who are so saturated and illuminated by the truth of the Gospel, and so fully committed to the Person of Christ, that they will be able to stand forth and say, "Thus saith the Lord", in clear, concise, compelling words that speak in the language and thought-forms of our day.—The late Bishop of Huron (Canada)

■ The world is in a fog, and Christians must help it to recover its lost soul. Christians need to know what they stand for — the infinite value to God of every man and woman, of whatever race or color, the duty of the individual or the group or country to serve the wider common interest, the sacredness of marriage and the family, the right use of sex. Not everyone

believes in those things but Christians have to say and show that they do.—The Archbishop of Canterbury

■ The Bishop will be delighted to see privately anybody in the congregation late Saturday afternoon or early Sunday afternoon. We should remember that the Bishop is here not just to function as a confirming machine, but mainly to preside at the Eucharist, visit with his people, inspect the physical fabric, and inquire into the spiritual life of the parish family.—A parish bulletin

#### SIGN OF THE TIMES

■ A church sign board carried the invitation: "If you are through with sin, come on in". Underneath, in pencil, some wag noted, "If not, call KE 5-3600."

■ There were more than 89,000 desertions from the U. S. armed services in 1970 alone, and an even larger number of young men dodged the draft.—*Newsweek*

#### NO KIDDING

■ The Barton County, Kansas, Junior College computer caused a bit of confusion during the rush of enrollment when it came up with the figures that "55% of the students were male, 43% female, and 2% undecided".—*New York Times*

■ St. Stephen and the Incarnation Church, in the City and Diocese of Washington (D.C.), bought out all the seats at the National Theater recently for a Washington preview of the hippie musical *Hair*. Proceeds from \$7, \$15 and \$25 tickets were used to help with the parish's work in the black community.

#### RECORD

■ The late Bronson Ragan, 56, a graduate of the Juilliard School (he studied under the renowned David McK. Williams, composer of six tunes in *The Hymnal 1940*), died a few months before completing 25 years as organist of the Church of the Holy Trinity, Elizabeth, in the Diocese of New Jersey, and in all those years never missed a Sunday at the console.

#### SIGHT

■ I will be 87 years old on my next birthday. Eyes are dim, but I can see to follow Him, my Lord and Saviour.—A TAD reader

#### BUNK

■ Language is not the major issue [in Prayer Book revision], nor is a change of language the greatest trauma [*sic*] rather it is the fact [*sic*] that we are leaving the age of uniformity,

which began with the invention of the printing press, and are entering an age of more flexibility. Our greatest challenge is to be accustomed to a variety of ceremonial, orders, and forms; not a single right but many rites.—A member of the Church's Standing Liturgical Commission

#### EDUCATION

■ The average teen-ager leaves high school with 11,000 hours spent in the classroom and 15,000 hours watching TV.  
—*Changing Times*

#### PERSONALIZATION

■ Talk about the day of the computer: Letters, written by machines, but "personalized" by use of individuals' names, are now common. We received one recently addressed to "Mr. Ststephens Epis Chr." The letter began, "Dear Mr. Chr:". (Mr. Chr threw it away.)—A parish bulletin

#### IT CAN BE DONE

■ St. George's Parish, Schenectady (Diocese of Albany), New York, not only has the largest budget in its 211 years, the highest amount of pledges ever, but has also, during the present rectorship, produced 21 men for the priesthood and has another man in the seminary — almost one priest a year.



# PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next three months, are all commended to the prayers of the faithful. (Remove this page and keep in your Prayer Book.)

## JULY

- 19 *David Emrys Richards* (1951), Pastoral Counselling Coordinator  
22 *Richard Earl Dicus* (1955), Suffragan of West Texas  
25 *Walter Heath Jones* (1970), VII Bishop of South Dakota

## AUGUST

- 2 *Stanley Hamilton Atkins* (1969), III Bishop of Eau Claire  
6 *Frederick Percy Goddard* (1955), Senior Suffragan of Texas  
8 *George Daniel Browne* (1970), X Bishop of Liberia

## SEPTEMBER

- 8 *Robert Fisher Gibson, Jr.* (1949), X Bishop of Virginia  
9 *William Fred Gates, Jr.* (1966), Suffragan of Tennessee  
11 *Harold Cornelius Gosnell* (1968), IV Bishop of West Texas  
15 *William Paul Barnds* (1966), Junior Suffragan of Dallas  
16 *David Shepherd Rose* (1958), VI Bishop of Southern Virginia  
*Jackson Earle Gilliam* (1968), VI Bishop of Montana  
18 *John Adams Pinckney* (1963), IV Bishop of Upper South Carolina  
*Victor Manuel Rivera* (1968), II Bishop of San Joaquin  
19 *Alexander Doig Stewart* (1970), V Bishop of Western Massachusetts  
20 *Francis William Lickfield* (1958), V Bishop of Quincy  
21 *Scott Field Bailey* (1964), Junior Suffragan of Texas  
26 *Lloyd Edward Gressle* (1970), Bishop Coadjutor of Bethlehem  
28 *Charles Packard Gilson* (1961), Assistant to the Bishop of Rhode Island  
29 *Alfred Lothian Banyard* (1945), IX Bishop of New Jersey  
*Matthew George Henry* (1948), III Bishop of Western North Carolina  
*James Winchester Montgomery* (1962), IX Bishop of Chicago  
*Chauncie Kilmer Myers* (1964), VI Bishop of California  
*Robert Clafin Rusack* (1964), Suffragan of Los Angeles  
30 *Archie Henry Crowley* (1954), Suffragan of Michigan  
*George Paul Reeves* (1969), Bishop Coadjutor of Georgia

**O** MOST merciful Father, we beseech thee to bless thy servant, N., and to send thy grace upon him, that he may faithfully and diligently execute the Office whereunto he was called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. Amen.

# UMBRELLA FOR ST. SWITHUN

"THE RAIN, it raineth every day," Shakespeare said, and things don't seem to have changed much since then. The man who said that, if it rained on St. Swithun's Day (15 July) it would continue raining for forty days and forty nights afterwards, was on a safe track: he couldn't go wrong, at least in England.

Umbrellas, however, were first used as a protection against the sun. The Italian word is "ombrella" (*ombra* — a shade). In the East the umbrella was a sign of royalty. Women used umbrellas in ancient Greece and Rome, but men considered them effeminate.

The first man to popularize the umbrella in England was Jonas Hanway, who was born at Portsmouth in 1712. When he was seventeen he was apprenticed to a merchant in Lisbon, he traded for a while in St. Petersburg, then in 1743, he set out on a seven-year journey through Russia and Persia, and on his return home in July, 1750, he published an account of his adventures.

Dr. Johnson, who could be relied on to prick any balloon, said of him: "Jonas acquired

some reputation by travelling abroad, but lost it all by travelling at home."

It was a clever but unfair remark: Hanway won a reputation as a philanthropist, he was a friend to all unfortunates, from orphans to chimney-sweeps, and he made umbrellas respectable.

He was ridiculed at first (his worst enemies were the hackney coachmen and the carriers of sedan chairs, who thought that the use of umbrellas would take part of their living from them), but persistence won, and when Jonas died in 1786, umbrellas were "in".

In earlier times umbrellas had sometimes been carried by servants, but they must have been heavy. The Earl of Bedford had two made for him in 1689. The frames were of iron and wood and were covered with ticking and edged with fringe. It is recorded that in December, 1758, a Dr. Shebbaire "stood in the pillory, having a footman holding an umbrella to keep off the rain".

Umbrellas used to be kept at coffee-houses for the use of customers in case of a shower, but a Mr. Macdonald, who wrote

his own life story, recorded that in 1778 there were no umbrellas "worn" in London, except in gentlemen's houses.

Happily umbrellas are "worn" today, and by both sexes: mostly black for the men, all colors and shapes for the girls. A rainy day can make our cities look like flower gardens. Let the watery saint do his worst! —Mabel Ferrett, in *The Church Times* (London).

When Egbert, King of Wessex died in 836, he left his son, Ethelwulf, in charge of Swithun, prior of the monastery at Winchester, who later was made Bishop of Winchester and was a trusted friend and counsellor of the new King. When the Bishop, who was noted for his piety and humility, came to die, about 862, he directed that his body should be laid in a mean place on the north side

of the cathedral church (the present building, begun in 1079, is called Holy Trinity, St. Peter, St. Paul, and Saint Swithun), outside the door, so that men might walk over his body and the rain water his grave. A favorite legend has it that when his body was translated in 971 to a shrine inside the old cathedral church, a violent rain began and lasted for the next 39 days; accordingly, in England, a wet St. Swithun's Day presages a similar wet period:

*St. Swithun's day if thou dost rain  
For forty days it will remain;  
St. Swithun's day if thou be fair  
For forty days 'twill rain na mair—*

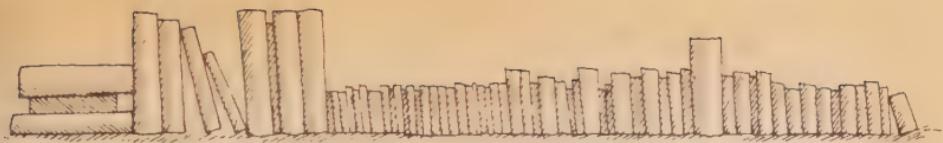
The Saint is commemorated in the calendars of the new English, Scottish, South African, and Canadian Prayer Books.  
—Adapted.



*As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—Colossians 2: 6-8*

*I labored that the external worship of God in this Church might be kept up in uniformity and decency and in some beauty of holiness and this because, first, I found that with the contempt of the outward worship of God, the inward worship fell away apace, and profaneness began boldly to show itself.*

—William Laud, Archbishop of Canterbury (d. 1645)



## CREAM OF THE SUMMER CROP

MANY years ago, before the days of air-conditioning, when reviews of spring books began to appear in the newspapers and magazines, a number of them were usually described as "hammock reading"; the supposition being that we should need, during the long, hot summer, something light and amusing in order to divert our minds from the misery of the dog days.

There aren't many hammocks around nowadays, but if there were, the EBC summer selection, *Bush Brother*, by the Rev'd Graham Jeffery; might properly be placed in the category of "hammock reading". In the form of letters sent home to England, the book tells about the three years which the author spent with the Australian Bush Brotherhood, of St. Barnabas in Queensland. (There have been various Bush Brotherhoods in Australia for many years, whose work is to look after the Church in the Outback; but most of the St. Bar-

nabas Brothers care for two Brotherhood schools, and only three or four are "bush priests", so to speak, traveling the same vast distances of the old days.)

For the most part, the book is a light-hearted, yet warm-hearted and loving record of a gentle priest's life and work in his little parish of Collinsville. It tells of the hard work, frustration, and downright drudgery of life in the bush.

"Things, like things in England, follow one another and are much the same. Although the parish life as Rector seems rather 'bits and piecey'. It is not easy to concentrate and give yourself wholly to a sermon, for instance, when you have to choose hymns, take choir practice, clean church, polish the brasses, paint pews, measure broken windows, run working-bees on the church grounds . . . I am even judging a fancy dress show on Saturday! . . .

"No school today, which was fortunate, as I overslept. I cleaned the house, scrubbed my

two wooden toilets, did the weekly wash . . . and put it back in action; a sheet washed is always ready to go back on the bed in four or five hours."

On another day, "Am asked to tell Jim he is dying, as requested by the doctor. Then off to Charters towers for Retreat. At the end of which a note is given me at breakfast: 'Please phone 115.' So Jim has died, and I travel back 240 miles in about 250 minutes to take his funeral. Then back to Townsville (180 miles) for the Brothers' Meeting."



There are other times to tell about — times of fun and laughter, hard-won successes, joy and achievement. Father Graham has the happy faculty of turning almost any incident, even the small tragedies, into something to smile about. "After tea at the Sverdloffs yesterday, I gave three boys a haircut each. Mr. S. had brought a pair of clippers with adjustable heads for the alternative lengths

of hair required. I cut Greg's and Geoff's hair more or less satisfactorily, but little David insisted on a hair style like mine. He was not easily deterred, and accepted with many misgivings the adult explanation that my hair on the sides had slightly receded by cause of nature. He was determined to have his cut in the same style, and when I asked why, he replied, 'to attract the dames'. I pointed out it hadn't worked too well in my case, but even so I was grateful for the thought."

The appeal of *Bush Brother* is in the manner of the telling, particularly when Father Graham talks about the children, with whom he seems to have a special affinity. It is a funny book, but the humor is warm and kindly, never sharp. The reader will find himself chuckling happily all the way through, and the author's own delightful sketches add immeasurably to its charm.

Father Graham is well known as the creator of "Barnabas", the cartoon cleric whose following is growing fast (there are now four books of his adventures). He has left the Outback, and because the Brotherhood, like everyone else, is short of priests, Collinsville no longer has a Brother. Father Graham Jeffery is now building up a new parish in Eastbourne, Eng-

land, where among other things he enjoys using puppets and his own drawings to illustrate Bible stories for his Children's Services.

Not since the exceptionally popular *O Ye Jigs & Juleps!* has the EBC chosen a book so clearly intended for fun and laughter as *Bush Brother*, and we hope and believe that it will



find a warm welcome in the homes of our members, and if anybody does have a hammock, and he can loaf while he is enjoying the book, so much the better.

In these days of "identity" crises, *Bush Brother* will help us to have a better understanding of another branch of the Anglican Communion; it will also give us a longer glimpse of a loving priest's day-by-day work among the people of God; and perhaps best of all, in these days of vexations and perplexities, it gives us plenty to smile and even laugh about and a little more reason for the hope that is in us.—"Embertidings"

## JOIN THE EBC AND GET THE BEST BOOKS

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, on the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- I am enclosing \$14.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) will tell the Club to cancel my membership.
- Bill me for each season's book when it is mailed.
- Begin my membership by sending me the 1971 summer selection, *Bush Brother*.

By paying for four seasons in advance, each book will cost me, as a member, only \$3.50 — anywhere in the world; otherwise the selection will be billed to me at the special EBC price (almost always less than the regular retail price), plus postage only.

If I should not wish to keep the summer selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

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## NEW RITE

One acolyte to another: "I used to serve at the altar, but now, with the all new liturgies, I spend most of my time holding up cue cards."—A letter

## REPETITION

When a bishop takes many Confirmation services, he has the chance to polish up the sermon with constant use, adding to and improving it as he goes along. I was rather pleased with my effort this year, as I thought it was beautifully clear and logical. Hoping (I fear) to extract an encouraging opinion, I apologized to a priest who, in taking me around his parish, had already heard it three times, was about to hear it once more. "Oh, it doesn't matter," he said, cheerfully, "I'm just beginning to get the hang of what you're saying."—The Bishop of Southwest Tanganyika

## THANKS, ANYWAY

A young English priest, who liked to be neat about his person, was visiting a parish to take a service there. In the sacristy he found no mirror to help him comb his hair and straighten his vestments. "Have you a glass?" he asked the verger.

"I'll get you one," was the reply. After a pause the verger returned, rather out of breath.

"You see, sir," he said, "it wasn't really opening time; but seeing as how it was for a clergyman, he gave me one." Thereupon he handed over a foaming glass of ale.—Rosalind Essex in *The Church Times* (London)

## CLOSED

Over the church lychgate was a carving with the familiar text from Genesis (Jacob's Dream): "This is the Gate of Heaven." Underneath, on the gate itself, was a sign: PLEASE SHUT THE GATE.—*Sunday*

## DOWN – BUT NOT OUT

A clergyman and one of his elderly parishioners were walking home from church one frosty day when the old gentleman slipped and fell on his back. The minister looked at him for a moment, and being assured that he was not greatly hurt, said, "Friend, the wicked stand in slippery places." The old gentleman looked up at him and said, "I see they do, but I can't."—*World Christian Digest*

## TIME

When a woman told me that she lived two miles from the church, I asked how long it took for her to get there; she answered, "About four months."—A parish bulletin



# REVISION

AS A TEACHER of patristic and general Church history, historical theology, and history, and a regular communicant in the Episcopal Church, I have come greatly to value the present 1928 Liturgy. In general, I am not one who is anxious to see the present Liturgy discarded. I see many things of great value in the new experimental Liturgy, but I hope that the Church will not be too hasty in adopting the whole of it as it stands, for it has some features which certainly require second thought.

As we look back to the English Reformation, and to Cranmer's work, we are warned that the time inevitably comes when forms, even venerable ones of long and hallowed association, become outworn and have to be altered; yet as we look back across centuries at changes that were made we see that the most happy and valuable reformation took place when the change was kept to the minimum required by necessity, and when the change made was in the direction of original and authentic principles.

Furthermore, the tendency to alter for alteration's sake is condemned by the stark and unflattering circumstance that it is highly improbable, in view of what we know of the spirit of the age, that the men of the twentieth century will ever write a truly great and enduring liturgy. We have many talents today, but we simply do not have that one. The writing of liturgy is akin to the writing of drama and poetry. We have to face the fact that we live in a period of literary decay, when little significant drama or poetry is being produced. Therefore we should be modest enough to concede that any liturgical revision which we make is inherently likely to reveal itself, in the future, as a makeshift and a fumbling effort. Real liturgical renewal must await real revival of the spirit of man, such as we do not now see. As we go about necessary revision we must tremble to alter, knowing that we cannot improve. That is why, in using the results of modern liturgical research to recapture ancient and authentic principles, we are on

ground more secure than in attempting to put things into modern words.

It has been well said that "The Book of Common Prayer is the religion of literate people." It represents spacious and judiciously balanced theology, phrased in beautiful and dignified English. Certainly the Church must seek to make appeal to those of a limited background or untutored in Church-going ways; yet that appeal is only a part, not the whole. There are, after all, also the literate, who form a slowly growing portion of the whole community, and a portion whose influence vastly exceeds their numbers; they are people who value, and wish to pre-

serve, the cultural heritage of our literary past, of which the Book of Common Prayer is so important a part.

We ought to seek the untutored, or those whom we do not have, but not, in misplaced zeal, to seek them at the expense of losing those whom we do have. The claim that obscurity should be eliminated is a valid one, but the assertion that "Cranmerian English" is incomprehensible to the present generation is a false one, and the demand that it be abolished as an obstacle to the sense of reality in worship is, I believe, quite wrong-headed.—Taddled from an article by a professor of Church history in the *Anglican Theological Review*

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*Addressing an issue of The Anglican Digest, in the basement of the big barn at Hillspeak. Eight full-time employees (two are not shown), operating three old-fashioned and second-hand addressing and two tying machines, can cull, address, bundle (according to zip code), and mail about 170,000 copies in five days.*



*Some of the same employees in a portion of the recently-added record room, here making bright remarks about coming upstairs to pose for this picture, daily look after the never-ending business of address changes and additions. Some 165,000 stencils are housed in cabinets to the right and out of the picture.*

## HEALING POWER

A PHYSICIAN who prays with his patients and often suggests that they go to church instead of to a specialist explained his reasons at the International Conference on Spiritual Healing, which was held in St. Stephen's Church, Philadelphia. He said that he practices Christianity in his profession by opening office hours by prayers with his secretary and any patients who care to join, and when he feels it appropriate he prays with patients as they are about to enter the operating room. He stressed a need for "teamwork between medicine and religion to treat the whole man — body, mind, and soul." A large percentage of his patients, he related, have no real need of pills, prescriptions, or surgery. "The pain may be real — rapid heart, headache, chest pain, abdominal discomfort, and so on — but examinations and laboratory tests may disclose no physical cause. The underlying, subtle cause may well be anxiety, fear, guilt, sorrow, resentment; for them, medicine has no cure, but the Church offers the therapy of confession, of faith to supplant fear, and of pardon and hope."

"Strong religious belief," he continued, "is vaccination against

fears and tensions which can damage or destroy man. Some of my patients live, and I thought they would die; others died, and I thought they would live. In the heart of man there is an unfathomable something above and beyond the scope of medicine." His critical conclusion was that "medicine fails to regard afflictions of the spirit as a possible cause of some of the afflictions of body and mind," while on the other hand, "many Christian clergymen do not make use of the healing power of prayer, and too few seminaries teach that the Church has the power to help the physically sick." —*The Living Church*



## TOLERANCE

WE ARE all somewhat affected by the modern heresy, "No man, or nation, or Church, can go it alone". The statement is literally true, but the true sense is not the sense in which the statement is usually made. We see the perversion in the misunderstanding of "tolerance". In the best sense, tolerance means respect for the integrity of another person's views. I may disagree with someone heartily but concede his honesty of purpose, and even agree intellectually that he may

be right and I may be wrong. If I think his view pernicious and harmful, I may feel called upon to oppose it vigorously. The real triumph of tolerance is to love him even as I oppose him.

Unfortunately tolerance is generally thought of as indifference, so that I do not care very much whether his or my opinion is right; and from

there, one goes easily to the sin of concluding that if so many people hold the view I oppose, I had better join them. Such a conclusion is influenced largely by laziness; it is much easier to go along. We rationalize the decision and hold that there is virtue in giving up our own opinion. We get Christian charity mixed up with indifference.—A layman's letter

*I met a seer.*

*He held in his hands*

*The book of wisdom.*

*"Sir," I addressed him,*

*"Let me read."*

*"Child — " he began.*

*"Sir," I said,*

*"Think not that I am a child,*

*For already I know much*

*Of that which you hold.*

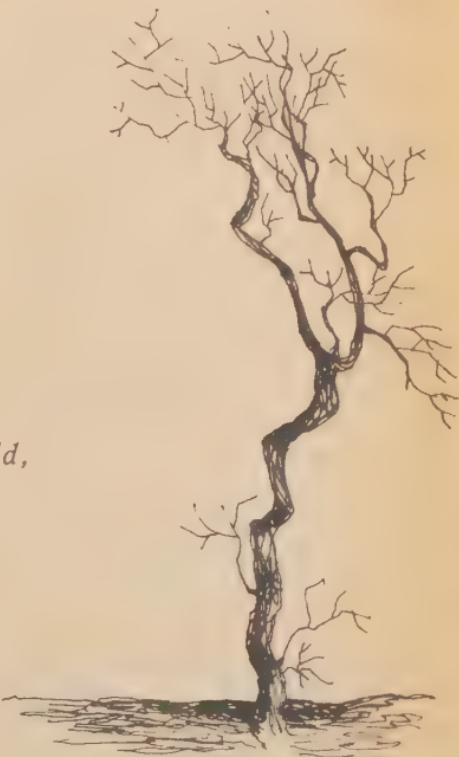
*Ay, much."*

*He smiled.*

*Then he opened the book*

*And held it before me.*

*Strange that I should have grown so suddenly blind.*



—Stephen Crane



## DUTIES

THE TWO coins above are (left) a Roman denarius (penny) of the time of our Lord, with the "image and superscription" of Tiberius Caesar, and (right) a Jewish shekel from a few years later. The denarius was the coinage of ordinary commerce — buying and selling, paying wages and taxes; the shekel was used only for religious duties; each currency had its exclusive validity — hence the need for money changers in the Temple. Jesus graphically pointed to our twin duties — to Church and State. Today we use only one cur-

rency, but we still have the two duties: to pay income and other taxes assessed by local and federal governments, and our pledge to the local parish for the work of the Church at home and abroad; by the former we "render unto Caesar the things that are Caesar's", and by the latter we "render unto God the things that are God's." Not only do we have duties to God and our Country, but if we shirk or try to avoid either of them, both fundamental, we are suspect as patriots and Christians.—A parish bulletin

## AN INVITATION

*Friend, there is a welcome in this church for thee,  
Come in and rest, and think, and kneel and pray.  
What men have builded for God's glory see;  
Give thanks, and so in peace go thy way.*

—Shrewsbury Abbey, England

The Anglican Digest

## ACCORDING TO—

● The Dean of Washington's cathedral church: Inappropriate demonstrations do not further the cause of peace. Victories are not won by throwing priestly stoles to the floor, shouting, and contemptuously walking out of divine service. The great weakness of so much social idealism today is precisely that while the issues they raise are true enough, the place and method of raising them is so often inappropriate, silly, or irrelevant, not to say sometimes downright arrogant. True pacifism is not protest only: it is the presentation of a better way, it is creative, and it seeks the means, not of tearing down but of healing, of understanding, of building justice.

● A church organist: In the parish where I am organist, we are sticking to the Prayer Book and Hymnal until they are properly replaced or amended. As a result, we are attracting lots of people — especially the younger ones, who have been trained to recognize good music of all varieties wherever they hear it, and who come to worship, not to enjoy the latest fad. I myself am not above playing

an occasional chorale prelude on the more interesting contemporary tunes, such as Paul Simon's "Scarborough Fair", but the context and mode of expression are always in keeping with the rest of the service. There is, of course, a lot of bad Church music and a lot of good popular music, just as there is good rock and bad rock, authentic folksong and phony folksong. Some of the pseudo-religious rock is the worst of both forms, and doesn't do credit to either. One is tempted to ask what became of Canon 24, which parish priests used as a club to beat their organists back into line. It would be nice if there were something a discriminating organist could use, in the same fashion, on a radical priest who insists on voodoo drums, amplified guitars, and Chinese gongs.

● A parish priest: I wish to make a personal memorial to the parish where I serve as rector, in memory of my father who died recently, by giving most of my leading and active families a gift subscription for one year to the *Anglican Digest*. Enclosed is a check for \$30.00.

● *The New York Times*: The Rector; Wardens, and Vestrymen of St. Thomas' Church; Manhattan; one of the most influential parishes in the nation, said that they had lost confidence in the top management of their denomination and feared an ever-widening "credibility gap" between national headquarters and the Church membership at large, and charged the former with "authoritarianism" in the distribution of social welfare funds, allocation of money in some instances to groups "practicing or advocating" violence and deliberate identification with the "more radical element" in the movement toward social reform. According to the Rector, the controversy had its origins in 1967, when the General Convention authorized a Special Program designed to aid minority groups and the poor; at the time the project was universally applauded, but soon after it got fully under way in 1968, a number of parishes and members of the clergy charged that a few of the groups receiving funds practiced and advocated violence. Objections raised were "either ignored or rejected, sometimes with angry replies from the bureaucrats . . . Dissent, whether temperate or intemperate, was dismissed too abruptly and often with seem-

ing hostility . . . Such highly centralized authoritarianism is entirely foreign to the genius of the Anglican Communion." As a consequence, St. Thomas' will channel about \$20,000 directly to causes of its own choosing this year, rather than send the money to national headquarters, where it would normally be disbursed.

● *The Living Church*: The pace of rapprochement between the Anglican Church of Canada and the United Church of Canada has slowed up, though it has not come to a full halt. A draft plan of union was studied in workshops by both groups, and the prevailing tone was reported as generally amicable, but the old perennial problems of reunion between episcopal and non-episcopal Churches were not resolved.

● A vestryman: Our last seminarian would not inspire confidence in his school: he thought the whole point of the Church was for human fellowship. I informed him that that is what saloons are for; the Church is something else. He didn't like that!

● Manifesto signed by 1,088 civic leaders of Great Britain: The British people have always responded in time of crisis. The world faces one now. We civic leaders firmly believe that as a nation we can, if we will, show

every continent an answer to class and race-conflict and a uniting aim for industry.

It will not happen by chance but by choice. We need men and women who will put the nation's interest before their own, principle before expediency, and absolute standards before popularity. Above all we need God as the directing force at the heart of our society and our politics, our schools and our factories. There are those in this land who, in the name of culture and freedom, seem determined to use the mass media to destroy Christian faith and morals and to foist self-indulgence on the nation. The moral anarchy which they propagate directly affects the character and home life of our people; it is the first step to industrial and economic breakdown and can lead to dictatorship. The root of our problem is not economic: it is a crisis of character. If we accept the way of self-interest and expediency, our children may inherit tyranny, but, if we choose and live aright, they will live in freedom and find a new role of greatness for our nation.

● A reviewer's opinion of an article submitted to TAD: The author is affected by it, as so many people are: the persistent propaganda, the constant preaching that change is the answer to all our problems — a

sort of brain-washing. When you consider the sorry state the world is in these days, it seems so strange to me that somebody doesn't have the nerve to say that it is the world that ought to do the changing and conforming to the Church. The Canadian Church paper that I was reading this morning was full of articles about the youth of the Church; their thesis is that the Church has to change, an attitude that is growing more and more humanistic. It isn't only the kids, either, for a lot of the priests and bishops seem to think the same way, and appear to want "religion" without Christianity. It seems to me that the Cult of Youth has gone completely out of hand. Parents are afraid of their children, educators are afraid of their students; everything is done to appease the youth, no matter how unreasonable and wrong-headed they are. I'm sure the author is sincere, and no doubt he has some right on his side, but his little article is just another bit of giving in to the agitators and "confrontationists". We know how people all over the world have taken TAD to their hearts because they look on it as a stronghold of the Faith. I don't think we ought to start giving in an inch to the people who want to change the faith and practice of

the Church. I'm still convinced that there is a great big silent majority who feel the same way: I just wish they wouldn't all be so silent.

● A letter in *The Living Church*: Our Prayer Book is far more than just an old-fashioned liturgy that needs to be brought up to date: it is a masterpiece of spiritual devotion, a literary art treasure comparable with the writings of Shakespeare or the King James version of the Bible; its phrases are familiar to anyone who reads the English language, and its prayers are borrowed and used by countless other Christian churches, because they express so perfectly our love of God and the beauty of His Church's services. We live in a revolutionary-minded age, which is obsessed with instant change, and many of our Church leaders, like everybody else, are affected by a cultural restlessness and contempt for anything that has gone before. The phase will pass (it always does, as the "now" generation will soon find out), but God is eternal, and so is the Church, and we are still instructed to "hold fast to that which is good." The art world and the world of religion are both expressions of the human spirit. Our contemporary music represents, of course, a new trend; but our symphony orchestras

continue to play Beethoven and Mozart, along with the modern composers: nor would our modern painters, Jackson Pollock, for instance, advocate the removal of the frescoes in the Sistine Chapel because they were painted by Michelangelo some time ago. The genius of our Anglican Communion has always been that it knew when to change and when to let well enough alone. I hope, in the case of the Book of Common Prayer, that we will ultimately have the sense to appreciate what we've got — and that we will forget those mediocre "trial liturgies" and gratefully retain our very best.

● The Bishop of Blackburn (Province of York): The Christian belief in God and in the dignity of man, together with Christian standards of life, are both being challenged and flouted. Therefore we think that the time has come when the voice and the presence of those who believe in God and his kingdom should be heard and seen. Indeed, there is the most urgent need for all Christians to be more positive and faithful in their witness to the truth as revealed in Jesus Christ, to be ready to stand up and be counted, not ashamed to confess the faith of Christ crucified and determined to fight manfully against all that is evil.

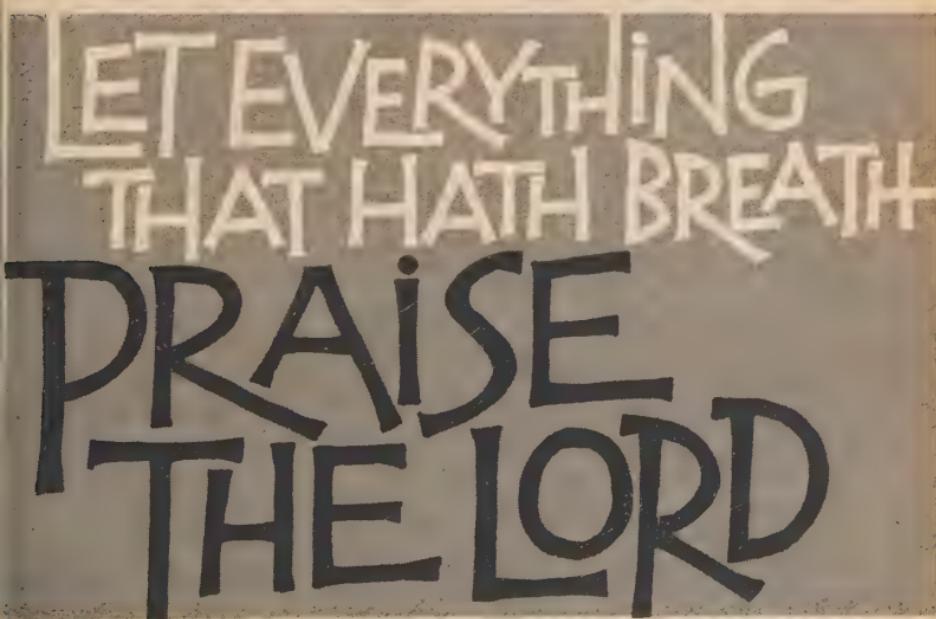
● *The Wall Street Journal*: Crime in the United States increased 11% in 1970, the lowest rate of gain since 1966, the FBI said. Crime in large cities with 250,000 persons increased 6%, suburban areas posted a 15% gain, and rural areas were up 14%. Geographically, the South had the highest increase rate at 13%.

● A parish priest in whose diocese seven men were nominated to be consecrated bishop: The scriptural method of selection would be for the seven men to meet and draw straws; the one with the longest would get the

job. It might be a welcome change to leave the Church under the direction of the Holy Spirit.

● *The Living Church*: More than 70 priests of the Diocese of Huron have told the National Executive Council of the Anglican Church of Canada of their concern over Church union and the "willingness to water down the faith."

They said that they are unwilling to enter a plan of union that does not safeguard the Lambeth Quadrilateral regarding the Scriptures as an ultimate standard of faith, the



The EBC 1971 summer bookmark (approximate size) has been drawn by Tom Goddard and printed in two colors on white stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. Postage is not charged when an order is accompanied by the proper remittance.

Apostles' and Nicene Creeds as sufficient statements of the Christian faith, the two sacraments of Baptism and Holy Communion, and the three-fold ministry of bishops, priests and deacons. In a supplementary letter, the priests denied they are prejudicing Church union before there is a definite plan. "We are concerned with evidence of a trend at the national executive level to confront the Church with an accomplished fact." Criticism of union plans stems from the awkwardness inherent in attempting to unite an episcopal system with a presbyterian one. The United Church is quite willing to accept the office of bishop in any new Church, but not necessarily as successors of the original apostles, a doctrine to which Anglicans, Orthodox, and Roman Catholics adhere.

● The retired (1970) Bishop of Arkansas: I feel that the Church is making some mistakes (I have no doubt that she will make more), but I am profoundly sure that the principles which she is striving to maintain need that maintenance as never before. Some criticism is justified, some of it is based on insufficient information, and some of it is nothing but childish emotionalism — and even as I criticize now, I know that it will be years before I can be

certain whether my criticisms are right or wrong. We do indeed have a right to our opinions, but let us try to make them educated ones.

● A letter in *The Living Church*: I don't think we can stop the process of Prayer Book revision any more than we can stop with Beethoven and disallow the music which has come since, but we can insure that only the best be included in our worship, whether it be traditional or modern. That demands interest and involvement, so write the Standing Liturgical Commission [815 Second Avenue, New York City 10017] your detailed criticisms of the changes, suggest alternatives to the proposals, ask that the traditional forms be retained, and that the great artists, writers, and composers be called upon to give us the best fruits of their talents so that which is new might be clothed with beauty.

● A 17-year-old layman: Churches for so long have catered to youth, fed them "religion" so adulterated with secular and social issues that it's become completely meaningless to them, and they think of the Church as just another club. Young people are really hungry for a meaningful life and a feeling of belonging and being needed, an opportunity to search

for the truths in life. Don't try too hard to socially appeal. Have a real honest concern about youth as people. We need a whole new breed of Christians who are well-founded on the Bible and who can lead by example and not only by word. Some kids I know were offered the choice between a skiing week-end with their girl friends or going on a retreat: they went to the retreat. Young people want programs that are firm and sound. If the Church offers Christian doctrine or the chance to talk about prayer a whole week-end, you'll get the interested ones, and by the lives of those who get turned on, you'll reach the others.—*The Virginia Churchman*

● A Churchwoman's letter: I am so thankful for the life of my most remarkable father. He was an extraordinary man to many people, but to me he was also loving and trusting. He never seemed to doubt me for a moment. He never said, "Where have you been?" or "Do as I say", he somehow let

me feel that I would always please him, and so, of course, I tried to. He never showed panic when, as a normal know-it-all college student, I balked at church-going; I guess he knew that life itself would take care of my attitudes; and, as you know very well, there were moments of wondering. If I can give one lasting gift to my daughter, it will be that sort of trust. He was full of humor and bright wit, intelligence and poetry, but above all, thankful that he was a Christian, really a Christian.

● A review in *The Living Church: The Gospel Is for Everyone* is a great joy to read and I wish that every Episcopalian in the United States — where the pressures to give up prayer, Church, and Bible study in favor of social action are tremendous — might read it. If all of us would "eat slowly and digest carefully" each chapter, God's "healing, reconciling, re-creating Word" could direct us into "a deeper understanding of God's purpose for us and of the

## MOMENT

*In the midst of a summer afternoon  
Death dropped down gently for an instant  
Claiming a tired body, releasing a soul,  
Leaving behind tears — and an aching loneliness,  
And a great Hope.*

—A parish bulletin

splendour and glory of the holiness to which we are called" and could help us to "grow into all that God wants us to be." [The publisher is Morehouse-Barlow Co., 14 East 41st Street, New York City 10017; \$2.95 paper.]

● A priest: I am now teaching homiletics at [an Episcopal seminary] and am having the students practice-preach. What a ghastly ordeal! I really should get double pay for just listening. I cannot get it into their heads that I want them to preach sermons that they would preach in a country mission or even a metropolitan parish. It is a first principle with me that if a sermon is not a good one for all sorts and conditions it's not good for anybody. Instead, they preach seminary jargon to one another, and they don't even handle that well. Honestly, when I consider that most of these men will probably not change their pitch when they get out, and that people will still come to endure it, I do not see how anybody can seriously doubt that the Lord God Omnipotent is personally determined to keep the Episcopal Church — what's the word they use nowadays? — *viable*.

● TAD's tax attorney: Since you do not exact an agreement to pay \$1.00 for *The Anglican Digest* and merely solicit a con-

tribution of that or some greater amount, it is my opinion that the voluntary contribution of \$1.00 is, in fact, a gift.

● The late Bishop of Western Massachusetts, William Appleton Lawrence: One of the reasons that I accepted your call to become bishop was because the diocese is sufficiently small to allow a man to do a very good pastoral job. I am tremendously interested in seeking out the stray sheep. I hope that much will be done in that way, and you can help by seeking out those people who need the care and assistance of others. That was the Master's method: He called His disciples one by one; it was not a mass movement. We must learn to look at individual people with the same sense of their importance and value as individuals that He did. We must realize that they are of vital importance.

● A California Churchwoman: "I am so proud of my religious library which grows with the Embertide selections four times a year. The books selected by the Episcopal Book Club are wonderful: I look forward to them."

● A report from the University of the South, Sewanee, Tennessee: In this day when we hear of student unrest in so many places of learning, Sewanee can boast of students

whose percentage of participation in the University's fund-raising is higher than that of the alumni.

● A parish bulletin: The new breed of statistics-quoting prophets point out that income for the Church is off, but that sales of snowmobiles are up, and that the Church is slipping. We are told that Church attendance drops as more people sleep in on Sunday or, say, go skiing. Heads wag and tongues say that the Church is losing its grip on the lives of people. The truth is that people are losing a grip on their own lives. Quote all the figures you like to prove a decline of the Church — fewer baptisms, smaller Sunday Schools, but it is not the Church that is in trouble — rather it is mankind. The tragedy of empty pews is not its effect on Sunday worship of the Church, but the loss to those who simply turn their backs on God. The Church can be alive and healthy where as few as

two or three gather in Jesus' Name, but a man, a nation, a world without God is practicing the art of extinction.

● A priest's letter: If you have supplied your priest with the whole truth and nothing but the truth, and if the Church, through your bishop and his advisers, says that it is all right for you to remarry, there is nothing, in that respect, to cloud your conscience (that is a matter for the bishop); your concern at that point should be, "Do I really love the guy, and does he really love me?" Two green lights on the latter, and one on the former, should spell GO AHEAD — and give your man all your love, all of it.

● A clipping: May I humbly suggest to all who ponder the relevancy of the Church in a modern setting that we stop talking so much, be quiet and think and pray. Sometimes, it seems to me, our theologians and intellectuals confound the very ideas they wish to pro-



*The Generation Gap doesn't appear to me to be of first importance. It has always been with us, time puts all of us on both sides of it, and it will stay there. What I worry about is the easily accepted Performance Gap: the tendency we all have to think that when we have said something, we have taken action on it. That Performance Gap exists on both sides of the Generation Gap. If we do not see it, we are headed for real disaster. For most of the world doesn't even hear words, and doesn't understand what it hears — it notices only action.—A parish bulletin*

pound by indulging in so much pompous, convoluted verbosity. The rest of us — the prosaic mass — have traditionally looked to our founding fathers and religious leaders to help us articulate that which we so inadequately proclaim. I, for one, am not confused by God, or the Church, or my place in a secular world, but I am confused and profoundly disappointed in the lack of faith displayed by our leaders.

● The Bishop of Albany: If we are to speak effectively to the world, as indeed we must, we must listen to the world or we shall be giving answers to questions which are not being asked. If we are to listen and to speak effectively to the world we must also speak and listen to God Himself, or we shall find ourselves merely reflecting the world's uncertainties and giving wrong answers to its questions.

● A layman's letter: Being a recent convert from mainstream protestantism, I shudder at the liberal trends that I am finding in our beloved Church. It would appear we cannot move fast enough to merge with some other body — or bodies, and that the beliefs and practices of the early Christian Church are rapidly disappearing under the wave of so-called progress. Anglicanism has much to teach its

own — and others, but fails to do so, either for lack of gumption or because of loss of faith. It is a long way from Confirmation to full adult status, and there is much to be taught after Confirmation, but I do not see it being done. Confirmation instruction is the beginning of Christian education, not the transition to social gospel education.

● A Churchwoman in Florida: I am not alone in my grief and dismay at the proposed mutilation of our beautiful and long-loved Communion service. Since the sense and meaning are not supposed to be changed, why must they want to destroy the beauty and rhythm of such an outstanding example of the loveliest English of all ages? I do not mind using "Spirit" for "Ghost" or "go before" for "prevent"; but anybody should be able to understand the rest of it. Must we lower the Church to the level of the less intelligent among our modern youth instead of keeping it as something high and holy for them to learn and accept? I wonder whether more good or more harm will come of it. It seems that some of the other recent innovations have not helped at all.

● A Churchwoman of mature years (enclosing a news clipping of a priest in clerical cloth-

ing burning draft records): I don't understand this generation. When I wore a uniform, it was with the idea that the uniform stood for a principle, and that came before everything. In other words, as individuals we were willingly subject to what the uniform represented — not what our personal inclinations dictated. Today there seems to be no loyalty or dedication.

● A layman: I cannot claim to having been an intimate friend of the late rector, although, until the stroke I suffered in 1967, I was constantly closely associated with him in work of one sort or another, on both the

parochial and diocesan levels. To him, I must always have seemed a frivolous and worldly person, but we were always in essential agreement about matters relating to the Church. He knew that he could command my support in his work, and I knew from repeated experiences that in any illness in my family he would be at the hospital before the family physician, and that one could count on a daily visit unless he was obliged to be out of town. His calls were not mere social calls, as I have known those of some priests: usually he came early in the morning with the Sacrament, always he prayed; when the

### ARE YOU SOFT-SOAPING GOD?

D... you . . . . along with the . . . .? V . . . , now is the time for . . . to . . . . up. If you want real . . . ., the . . . . is to . . . . to church regularly on Sunday; but too many . . . . . . . their heads in the pillows or work in their yards like . . . . . . . , forgetting that the Lord's Day was made . . . . . . . Where God reigns the . . . . of peace will never need to send out an . . . . Don't trust . . . . Shall we remind you of those . . . . palaces? It is not just idle . . . . Worship will add to your . . . . . . . , so why not be faithful and . . . . yourself out of bed every Sunday morning. . . . . . . yourself, and . . . . of conscience will be yours and life will become full of . . . . . . .

—A parish bulletin

Duz, Dreft, Tide, Vel, All, Cheer, Joy, Trend, Breeze,  
Woodbury, Handy Andy, Lessotil, Dove, S.O.S., Dial,  
Lux, Ivory, Babo, Life Buoy, Wisk, Pledge, Pride, Zest.

situation seemed to suggest unction, there was unction. He was a splendid pastor. He made a lasting impression on our children. That all four are active in their several parishes today is, I am sure, in a considerable degree the result of his influence. He was a priest who found no difficulty in being a sound Churchman and a faithful pastor within the framework of the Book of Common Prayer. He was too busy with the care of his flock to take part in parades and riots. He saw no need to turn the world upside down in order to advance the cause of Christ; he had enough grasp of reality to know that it was not by new translations of the Bible, revisions of the Prayer Book, and "restructuring" of the Church, but by the conversion of individual men and

women, that true social reform is accomplished. Always his eyes and thought were directed toward the altar.

● A parish priest: I have good reason to be disturbed by the fashionable tendency to downgrade the sacramental life — and from experience rather than theory. I became an Episcopalian shortly before I prepared to enter the sacred ministry of the Church. I had been a Calvinist, of the wet persuasion: I had experienced the instant conversion and the immediate drive to serve God, but I found no sustaining help. I read the Scriptures diligently and I prayed without ceasing, but because I needed, and did not find, something more — something tangible, my conversion became "freeze-dried". That was when I chanced upon the Church and

## PRAYER

O GOD of everlasting strength and infinite compassion,  
Who knowest our weakness in drawing after temptation and  
back from pain:  
We pray thee, not that we shall never sin, but that we may leave  
no sin unrepented;  
Not that we shall never suffer, but that we may learn in all things  
the patience of Christ crucified;  
Not that we shall never fail, but that our souls may go to thee in  
failure and in success;  
Not that our road be always plain and unperilous, but that we may  
persevere unto the end,  
Through Jesus Christ our Lord. Amen.

—The late Dean of York, Milner-White

The Anglican Digest

its sacramental life. There I found the sustaining help, the spiritual food that gave me a renewal of God's love in Christ, and because I found a continual supply of spiritual grace in His one holy Catholic and Apostolic Church, I wanted to share it with the whole world. Now, I want not only to bring men to the Lord of Life, but also to feed them with the Bread so that they, filled with God's love and strength, may also go out into the world and bring others into His blessed fold.

● A university professor: We now have as chaplain a young man who evidently works hard, but that is about all I know about him, although we have entertained him several times and see him regularly at church. He varies the hours of weekday services (Morning Prayer directly followed by the Eucharist) in a manner which is hard to remember. Sunday Celebrations often follow one proposed revision, sometimes another. Although some Eucharists are announced to be according to the Prayer Book, there is always an Old Testament lesson, and the Epistle and Gospel are from one or the other new translations of the Bible. If the same version were consistently used, it would be a bit easier to follow the reading, although the style seems always to be without dis-

tinction, even deliberately pedestrian and ugly. It is very hard for a person like me, slowed by age and deafness, to know just where one is in the service much of the time. All of it is supposed to win youth, but the services are not crowded by students. I find myself losing my place in the service and praying for an open mind and more charitable attitude toward the changes and changers, and doubting my sincerity while doing it, which is very disturbing indeed. We have friends who are similarly disturbed and distressed.



*In the old days when a youngster misbehaved to get attention . . . he really got attention.—A parish bulletin*



Every travelling Churchman will wish to have his own copy of *A New Pocket Directory of Episcopal Churches in the U.S.A.* It lists all our churches by state, town, name, street address and telephone number(s), has 160 pages, is set in large readable type, fits easily into a pocket, purse, or glove compartment, and sells for only \$1.25 a copy, or five copies for \$5.00, with postage paid when remittance accompanies the order. An order form will be found on page 28.

# WE WORSHIP GOD EVERY SUNDAY IN HIS CHURCH

**T**O OFFER ourselves to God in public worship and thereby demonstrate our loyalty to Him, let the world know that we believe in God, and in His Son, Jesus the Christ, and depend upon Him as our Saviour.

To gather together as a congregation — a gathering of Christians that by our mutual faith we be strengthened and encouraged by each other's faith, reminding us that the Church is People and that whenever two or three or more are gathered together in Jesus' Name there He is also.

To grow closer to God; to renew Christ in our lives by hearing His Word, accepting His forgiveness and by receiving Him in the Sacrament of His Body and Blood (or, not being a Confirmed member, by being in His Sacramental Presence in the company of others) and thereby receiving His spiritual strength that we may go forth into the world, working, praying and giving to draw others into the fellowship of His Body.

To increase our knowledge and understanding of God's

love for us and His will for all people by hearing Holy Scriptures read and taught that we become better equipped to impart that knowledge to those who have not yet heard of His love for them.

As a discipline, that by our participation in the recitation of the Liturgy we practice our parts as followers of Christ, and that by much practice we become more genuinely His followers growing more and more "Christ-like" in our daily lives.  
—A parish bulletin



## BISHOPS

**S**INCE bishops from the earliest of times have governed the Church as successors to the Apostles, who were commissioned by the Lord Himself, the bishop holds a special place. A bishop's authority comes not from his election, but rather from his consecration by other bishops in apostolic succession, in which there is a unity with all that is past and all that is to come. Indeed, the bishop is the visible source of unity from which all priests and deacons take their commission. The bishop represents the essence of the unity of the ministry and it is by his delegation that priests and deacons function. The bishop is the center of au-

thority and the unifying factor of the Church, and by virtue of his consecration in the historic succession, he takes his place as an equal with all others who share in that calling, and, as one British historian has said, "in his official capacity represents the whole Church in and to his diocese, and his diocese in and to the councils of the Church. He is thus the living representative of the unity and universality of the Church."

—A consecration sermon



## INVICTUS

LET the rising tides of criticism (even those who share in that shameful exercise of baiting us, within the very folds of the flock — some bishops, some priests, and some people) do their worst: we shall not panic; we shall not leave His body, the Church (and every parish faithful in the Sacraments to Him is His whole Church); we shall remain. If others work daily to vitiate our credal beliefs, water down our traditions, minimize our sacred orders, and devalue Christ's sacraments, let them receive His holy and righteous anger some day, but let it be said of us, unworthy as we are of His grace, and His love, that He found us faithfully gathered to-

gether, many times while on earth, to sing His praises in tears of contrition, in everlasting thankfulness and joy.—A parish priest



## MORE FOR LESS

REPLYING to popular cant about the failings of the so-called "Institutional Church", the Bishop of Southeast Florida recently compared his diocese with the United Fund of Dade County (which includes Miami, the see city, and the surrounding area, and whose boundaries are the same as the Diocese). He pointed out that the UF-supported institutions are almost identical in income, value of buildings and land to the parishes in his diocese; but whereas it costs \$109,000 to administer the diocese, it costs \$250,000 to administer the United Fund.

The Bishop then compared the amount of work accomplished: youth, rehabilitation work among drug addicts and alcoholics, are two areas where the Church in Miami excels. In addition, he continued, "more sick, bereaved, and elderly are served by the clergy than any combination of secular agencies."

He called the Church the first line of defense in mental health

and family counselling. "Try to get service from charitable agencies after 5 o'clock or on the weekends. Refer someone to mental health or counselling agencies and you are told, 'We will see your client on Tuesday at 10 a.m., one month or six weeks from now.'

"I am not trying to underrate social agencies," the Bishop continued, "but only the police exceed the clergy and the Church in services to children, youth, adults, and the aged on a 24-hour, seven-day-a-week basis: We have nothing whatever to apologize for. It is high time to forget our defensiveness. Dollar for dollar, no other institution today gives a greater service to humanity than does the Church. We do more for more people than all the social service agencies combined — and at half the cost. More impressive still, we do it incidentally — it isn't even our primary purpose." —A parish bulletin



## TRINITY

TRINITY Sunday was originally merely the end of the Octave of Pentecost, but, since from early days it was the Sunday upon which heretics were received back into the fold, it eventually became a feast of orthodoxy. Its later prominence

comes largely from its association with Thomas Becket, XL Archbishop of Canterbury, who was consecrated on the Sunday after Pentecost, 1162, and who, during his episcopate, commended observance of the day in honor of the Holy Trinity. Thomas' martyrdom in 1170 and subsequent canonization gave increasing popularity to the feast day. Pope John XXII enjoined the feast upon all Christian people in 1334. In its proposed calendar, the Standing Liturgical Commission is recommending that the days after Trinity be reckoned instead as after Pentecost, commonly called Whitsunday.—A parish bulletin



## PROPRIETY

PETER KAEO, cousin of Queen Emma of Hawaii (her husband, King Kamehameha IV, reigned as King of the Hawaiian Islands from 1854 to 1863), had a voluminous correspondence with his cousin, then Queen Dowager, between 1873 and 1876, when he was confined to a leper colony. Of particular interest to Churchmen are his comments concerning Father Damien, a Roman priest who devotedly served the leper colony (Kalaupapa). Peter's affectionate notice of Fa-

ther Damien and of his success at Kalaupapa provoked an immediate response from the Queen designed to forestall what she clearly regarded as some religious mischief afoot. Queen Emma began by insisting that Peter "give the Roman Church her proper distinction which is the Roman Catholic Church, whilst ours is the Anglican Catholic Church" [it was largely due to Queen Emma that the Episcopal (Anglican) Church entered the Islands] and continued by lecturing him at great length on the Anglican interpretation of the Petrine passages in Scripture and on the errors and history of the Roman Church. "If I should find a small book called *A History of the English Church* which is somewhere among my books, I will post it to [you so that] it may help you understand the difference of the two branches of the Church Catholic."—*Hawaiian Church Chronicle*

worker and on the staff of the Diocesan City Mission, and who was a sister of the I Bishop of Eau Claire (the late Frank Elmer Wilson, d. 1944), and daughter of a priest; from St. James' Church, Hendersonville, in the Diocese of North Carolina.

✠ Robert Wynter Locke, 44, Executive Vice-President of the McGraw-Hill Book Company and son of the late Bradford Brook Locke, Executive Vice-President of the Church Pension Fund (1933-1946) who in 27 years with the CPF guided the establishment of many of its affiliates: from St. John's Church, Bernardsville, in the Diocese of New Jersey.

✠ Mrs. Tomas Campbell Darst, 80, widow of the III Bishop of East Carolina (1915-1945); from Saint James' Church, Wilmington, North Carolina.

✠ Sister Marian, T.C.G. (Order of the Teachers of the Children of God), 79; from the convent chapel at Maycroft, Sag Harbor (Diocese of Long Island), New York, in the 27th year of her profession.

✠ Pope Kyrillos VI, 69, 116th Patriarch of the Coptic Orthodox Church (Egypt, the Middle East, and Africa); in Cairo, Egypt. [The Coptic, or Egyptian, Church (Coptic is the language of ancient Egypt),

## BURIALS

✠ Grace Elizabeth Wilson, 89, a deaconess since 1917, who served for forty years in the Diocese of Chicago as a parish

now numbering some 800,000 Christians, came into existence after the Council of Chalcedon (451), when the Copts became Monophysites (holding that Christ has only one nature, and that divine) and isolated themselves from the rest of Christendom; they have a patriarch and twelve bishops.]

✠ Michael Cardinal Browne, who died recently at the age of 83, was not only an Irish scholar (he was born in County Tipperary and, since 1951, served as the Vatican's chief theologian, called Theologian of the Pontifical Household), and sometime Master General of the Dominicans (he entered the order in 1903, was elected superior in 1955 of about 10,000 members, but gave up the post when Pope John XXIII made him a cardinal in 1963), but also until recently often attended the lectures given at the Anglican Centre in Rome.

✠ Thomas Edmund Dewey, 68, Michigan-born, golden-voiced New York City racket buster (of his 73 prosecutions, he won 72 convictions), thrice Governor of New York (for twelve years he was a vestryman of St. Peter's Parish, Albany), twice defeated as the Republican candidate for the presidency (he lost to Democrats Roosevelt and Truman), able lawyer (he had a lucrative

Wall Street practice), and loyal GOP adviser (he fought for Dwight Eisenhower in 1952 and championed the cause of a young California senator named Richard Nixon), who, after the 1968 election, declined the Chief Justiceship; from St. James' Church, Manhattan, in the Diocese of New York.

✠ The Right Rev'd Lloyd R. Craighill, 84, Bishop of Anking [China] from 1940 (he spent two years in a concentration camp during World War II), who retired to the Diocese of Southwestern Virginia in 1956 and continued to serve the bishop and several parishes in that diocese from time to time; from the Robert E. Lee Memorial Church, Lexington.

✠ Brother David, of the St. Barnabas Brotherhood (David Thomas Wood Nash), 68, who, as a registered nurse, cook, and general handyman, served many years at the Order's house in North East (Diocese of Erie), Pennsylvania; from the Brotherhood's chapel. (See below.)

✠ Brother Willard, Superior of Saint Barnabas Brotherhood (Henry Willard Gilpin), 67, who entered the novitiate at the age of 24 and remained to see St. Barnabas' House, a small frame building (for "God's sick poor who had no other place to go"), grow into a building

that accommodated over fifty men and boys with incurable illnesses; from the House's Chapel, North East, Pennsylvania. [Some years ago, the men and boys were transferred to Saint Barnabas' House, Gibsonia, Pennsylvania, which was equipped and staffed to meet the requirements of state and modern technology; the House in North East was remodelled and modified to care for men and women in advancing years. With the deaths of Brothers Willard and David (see above), only one member of the Brotherhood remains.—Ed.]

✖ Sir Edward Mutesa II, 45, last King ("Freddie") of Baganda (3-million tribesmen) and first President of Uganda (10-million population), who was deposed in 1966 (he escaped to London, lived in a dingy flat, and died 20 months ago penniless and alone); with all the appointments of a hero, from the Cathedral Church of St. Paul, Namirembe, in the Province of Uganda, Rwanda, and Burundi, Africa.



## REFRESHMENT

A BISHOP has kindly offered me the opportunity to continue my service to theological education, not here in the Seminary, of course, but

beyond these walls, by assisting in continuing the education of the clergy, speaking to their needs, strengthening and counselling them, seeking to help them to find ways of constant refreshment in their vocation — our greatest failure in theological education today. We bring men here for three years and do almost everything that we can for them; we send them out with the accolade of their degrees and so on; they go into their parishes and a few years later, everything seems to fall to pieces. We need to look upon theological education as something that is part of man's life all of his life — not necessarily something academic, for it is also spiritual as well as vocational, and it is, or should be, a continuous concern of the Church. There are experiments, of course, and nobody knows how much can be done, but I am hoping to have some share in a pioneer program in a diocese that has taken a lead in providing for the continuous refreshment of its priests, which means that I am still to have a ministry that may flow out into the lives of others. Perhaps I can give a little here and a little there of what you and the Seminary have given me: that's what I'm going to try. —A priest upon his retirement as a seminary professor.



# HOLY MATRIMONY



THE GOD OF HEAVEN multiply the present joy of your parents by . . .  
making you joyful parents also;  
and recompense your obedience to parents by . . .  
giving you obedient children too.

THE GOD OF HEAVEN so join you now,  
as that you may be glad of one another all your life;  
and when He who hath joined you shall separate you again,  
establish you with an assurance that He hath but borrowed one  
of you for a time,  
to make both your joys the more perfect in the Resurrection.

THE GOD OF HEAVEN make you always of one will.  
and that will always conformable to His;  
conserve you in the sincere truth of His religion;  
feast you with the best feast — [the] peace of conscience;  
and carry you through the good opinion and love of His saints  
in this world  
to the association of His saints and angels, and one another, in  
the Resurrection,  
and [the] everlasting possession of that kingdom,  
which His Son, our Saviour Christ Jesus,  
hath purchased for us with the  
inestimable price of His incorruptible blood. Amen.

—*From a sermon preached by John Donne A.D. 1627*

## RECOGNITION

RECONCILIATION and unity between two separate Churches can come about only when there is a recognition by both Churches of the episcopate of each Church and there is fundamental doctrinal agreement. Intercommunion can be between only Churches, not between individuals. Where an individual or group of individuals decline to recognize the bishop of the diocese as the center of unity and authority in the Church of that diocese, they cannot claim the privileges of communion and fellowship in the Church over which the bishop presides as the chief pastor of the flock.—C. E. Pocknee, in *The Anglican*

Dutchess County), a sixth to St. Luke's Hospital, New York, and to the Church of the Epiphany one half (about \$600,000, which brings the parish's endowment to approximately \$1 million) and a co-operative apartment; all in the Diocese of New York.

★ The Parish of Grace-Saint Luke's, Memphis, in the Diocese of Tennessee, has received from the late Mrs. Robert Gorham Harris, of which parish she and her husband were former members, \$25,000.

★ The University of the South, Sewanee, Tennessee, which is owned by some twenty dioceses of the Church, has received from the National Science Foundation \$73,000 to support its Institute of Science and Mathematics, now in its eleventh summer season.

★ The National Committee on Indian Work (an arm of the national Church) has received a bequest of \$155,000 from the late Edna Mae Putnam for Indian work; a tenth of which was given to the Church's General Program.

★ The Diocese of New York has received a special gift of \$240,000 from Trinity Parish in New York City to assist in the current decentralization of diocesan program and to improve community service through the various par-

## BY WILL AND DEED

★ Mrs. William Tufts Crocker, Bahama-born widow of the tenth rector (1903-1933) of the Church of the Epiphany, Manhattan, who came to this country as a tutor-governess, left a sixth of her estate (mostly her husband's money) to Greer School (orphans and half-orphans, New York City and

ishes and missions; the gift is in addition to the parish's quota and assessment pledge of \$265,000 for the 1971 diocesan budget.

★ Christ Church, Waterbury, in the Diocese of Connecticut, has received the total estate of the late William L. Carter and intends to give the annual income to worthy projects of the Church, in keeping with the "spirit of the [benefactor's] life."

★ Miss Edith M. May left some seven acres of prime waterfront land (with house and furnishings) north of Kingstown to the Diocese of Rhode Island, to be used at the personal discretion of the Bishop.

★ Miss Anna Margaret Ohge, 87, who was baptized only two years ago, left \$5,000.00 to her home parish, Trinity, Rock Island (Diocese of Quincy), Illinois, which she had supported through annual gifts throughout most of her life.

★ Susan McVernon Beagle, a communicant of All Saints' Parish, Duncan, in the Diocese of Oklahoma, made her home parish the residuary legatee in her will—approximately \$100,000.

★ Harold Everett Sawyer, IV Bishop of Erie (1946-1951), who died 18 January 1969, left \$40,000 to the General Theological Seminary (from which he was graduated in

1916) and \$30,000 to Trinity College, Hartford, Connecticut (his alma mater, 1913), to establish scholarships in both institutions of learning; \$15,000 to his former parish (1924-1946), Grace Church, Utica, in the Diocese of Central New York; \$5,000 to the Church Scholarship Society of the Diocese of Connecticut; \$5,000 to St. Peter's Parish, Springfield, in the Diocese of Western Massachusetts; lesser amounts to the Society of St. Margaret, Boston, and St. Barnabas House-by-the-Lake, North East (Diocese of Erie), Pennsylvania; and \$25,000, plus books, ecclesiastical valuables and the residue of his estate to the Rev'd George E. Nichols, Rector of St. Mary's Parish, Staten Island, in the Diocese of New York.

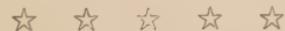
★ Mrs. Hardy Wray left her estate to a trust fund (administered by bankers and lawyers only), with half of its income (about \$3,000 a year) going to Christ Church, Warrensburg, in the Diocese of West Missouri; should the provisions of the will be broken at any point, the principal is to revert to the Bishop of West Missouri for use in preparing men for the priesthood. The Women of Christ Church will receive \$8,000 from the estate of the late Miss Gertrude McFarland.

## DO SOMETHING

## STABILITY

WHEN the word "sin" is mentioned nowadays, people are led to think of "sex". Sin is anything in thought, word, or deed which turns us against God and man—and that includes hatred, gossip, selfishness, bitterness, spite, slander, and a host of other unpleasant activities: the harboring of them in thought can produce terrible damage to the character. An instinctive response when one of those evils is mentioned is to brush its seriousness aside by saying airily: "Oh, well, that's just human nature." It may be human nature at its worst, but it is not human nature as God intended it. One does not hear the advocates of "law and order" saying that violence is natural and must be accepted because it cannot be helped or prevented. No, there is the demand: "Do something about it!"—A parish priest

I THINK it proper that, in an ever-changing society, people look to their parish church for stability. It has been this rector's policy not to experiment with the liturgy; not to rearrange the sanctuary; not to sermonize on politics or current events. I have labored not only to preserve the rich tradition of our parish, but also to enlarge its influence and witness; to proclaim the gospel of God's great love and mercy, and His forgiveness of sin; to teach the Faith once delivered to the saints; to practice the sacramental life in its sevenfold fulness; to pray and trust in the life-giving Holy Spirit. Such a program will not receive publicity in the press and television, and some priests may call us a coelacanth [a living fossil], but this parish priest is determined to persevere in the faith and practice of Christ's Church.—Taddled from a parish bulletin



*The way of tranquility is the way of courage, for much weariness has to be faced, but it is a part of courage to go on in weariness. In the end, in quietness and confidence God is found, or rather the discovery is that God was there all the time. We must always remember that the presence of God is much more real than any emotion or thrill that has been experienced in the presence of God. Emotions felt in the presence are not the presence. The presence of God is much greater than anything we can feel about His majesty. The soul learns to be content to walk with God, in a dark night.*

—Father Andrew

# HONESTY

WHAT ONE reads and hears does not give him any great confidence in the abilities of those who would reshape the Church. Moreover, the primary pressures which would reshape the Church seem to be coming from without rather than within the Church; and by "relevance", a good many Churchmen have in mind making the Church conform to this world, rather than transforming our society toward the world to come; consequently, the American Church is particularly vulnerable to secular pressure on three counts: (1) Our own bishops tend to be executives and businessmen rather than, as with the Church of England, scholars and theologians. (2) Members of our Church, like most other Americans, have an ingrained, though perhaps unconscious, contempt for words — that is, mere words that bring forth no feeling. (3) Many of our Churchmen, again like most Americans, are millennialists: they believe that every problem is soluble — given American know-how, determination, and good will; they are

likely to have absolute confidence in their own good intentions and a naive confidence in the ability of technology to implement those intentions.

We may have to be content merely to do what we are enjoined to do: to tell the truth and shame the devil; but if we can manage to do that (no mean accomplishment in itself), we might be in a better moral position to insist that our fellow Christians use terms responsibly and avoid fuzzy thinking. Furthermore, if we have enough temerity, we might on occasion ask our bishops to speak more accurately and specifically than some of them are wont to do. In short, we ought to say to all who will listen to us that it is impossible to sin against words without sinning against the Word.

Our task is to try to listen to God, to re-establish the divinely ordained community which is the Church, and to restore an honest language on which any such community must be based.—Taddled from an article by Cleanth Brooks in *The Sewanee Review*.

*The love that matters is His for you — yours for Him may at present exist only in the form of obedience. He will see to the rest*

—C. S. Lewis

## QUARTER WATCH



IN THE 123 YEARS since its incorporation, the Church of the Transfiguration, often called the Little Church Around the Corner, Manhattan, in the Diocese of New York, has had only four rectors; they served 49, 26, 35, and 13 years. The church got its popular name in 1870 when the famous actor, Joseph Jefferson, was trying to make funeral arrangements for a friend; the rector of a nearby church, who felt that actors were unsavory characters who did not warrant burials from the church, directed him to "a little church around the corner that does that sort of thing." Jefferson replied, "Then God bless the little church around the corner," and the appellation stuck. During his rectorship, one priest is supposed to have solemnized more marriages than in any other church in the world; but contrary to hasty conclusions, it was not an easy thing to be married there; he insisted on instruction and sticking to the rules.

¶Mrs. William W. Hurley has served 61 years on the altar guild of the Church of the Atonement, in the City and Diocese of Chicago. Can anybody beat that record?

¶It took eight hours and fifty-three minutes, but organist Clayton Lee of St. Alban's Church in Winnipeg (Canada) played all 812 hymns and 955 tunes in the Anglican hymn-book in a money-raising hymnathon; the medley netted about \$500. "I knew my organist would make it," said the priest, "but I wasn't sure about the organ."—*Christianity Today*

¶The library at Hillspeak would welcome a copy of *God in Us*, by Milo Lowell Yates, published by the Seabury Press in 1959.

¶On James DeKoven's day, in Bruton Parish Church (convenient to all members of the respective families and where they could be accommodated), Williamsburg, in the Diocese of Southern Virginia, Winthrop Paul Rockefeller, 22, son of the former Governor of Arkansas and great grandson of John D. Rockefeller, took to wife the daughter of a Connecticut advertising consultant (they met at Oxford), and brought her home to a cattle ranch in Arkansas, about four hours south of Hillspeak.

¶In the Church of St. Mary the Virgin, San Francisco, the Bishop of California received the life vows (Society of Saint Francis) of a communicant of St. Paul's Parish, Alton (Diocese of Springfield), Illinois.

¶The Abbot of St. Gregory's, Three Rivers, Michigan, recently attended, as an observer, the Second Congress of Abbots (over 200 abbots and priors of the Benedictine order in the Latin Church meeting in Rome); "It became increasingly clear to me that the most radical needs of our time are met in the spirit of St. Benedict. The monk represents everyman in his search for God . . . The traditional framework of prayer in community under an abbot and the Rule of St. Benedict still provides the basic structure, but tradition must allow the ever dynamic life of God to flow through it. Too heavy an involvement in service and over-structuring of the monastic government are now seen as obscuring the monastic simplicity. The Christian must always be able to 'see through' (transcend) the immediate, and to fix his attention on (to contemplate) God."

¶Many alert readers have identified the verses headed "Priest of Christ" which appeared on page 44 of the summer 1971 issue of TAD, as a translation of the words of Jean Baptiste Henri Lacordaire (1802-1861), priest and noted preacher who, in 1843, established at Nancy the first Dominican house in France after the suppression of the Order in

1790, and who, in 1850, was appointed head of the newly founded French Dominican province.

¶On the Feast of Saint Cuthbert, in Christ Church, Cincinnati, John McGill Krumm, 58, Indiana-born Rector of the Church of the Ascension, New York City (since 1965), and author of the EBC selection, *The Art of Being a Sinner*, was consecrated VI Bishop of Southern Ohio in apostolic succession to the Right Rev'd Roger Wilson Blanchard, who is now serving as Vice President of the Executive Council.

¶With every alcoholic drink a person takes, he may be destroying a few brain cells — cells which are irreparable: that is true of the social drinker as well as the alcoholic. The brain damage is not merely an end effect, but occurs progressively from the first cells destroyed by the very first drink, and the damage accumulates relentlessly with every drink he takes thereafter. There is only one way to be safe from the danger of alcohol and that is to quit it cold, or better still, never start.—A professor of anatomy.

¶On the Feast of St. Barnabas the Apostle, Willis Ryan Henton, 45, Nebraska-born graduate of General Theological Seminary, who was ordained to the priesthood in 1953,

served in the Mountain Province of the Philippines (1952-1956), was a curate of Trinity Church, City and Diocese of New York (1957-1958) and rector of parishes in Mansfield and Baton Rouge, and also Archdeacon in the Diocese of Louisiana, was consecrated Bishop Coadjutor of Northwest Texas, in apostolic succession to the Right Rev'd George Henry Quarterman, 64 (consecrated 1958), who will retire at the end of the year.

¶Personal to mail carriers: If you'd like to have your own copy of TAD, why not send us your name and address, and

an organ. When the insurance company paid off, the parish, aware that the special gifts entailed good stewardship, helped St. Philip's Church, also in St. Paul, retire its organ debt, and the organ-lender found a new home for her instrument — a new mission in nearby Naytahwaush.

¶Elliott Lorenz Sorge, American-born priest who served in the Missionary Diocese of North Dakota from 1954 to 1964, and who went to Brazil in 1965, has been consecrated in Sao Paulo, first Bishop of the newly created Diocese of Sul-Central, one of the four dioceses of the Episcopal Church of Brazil.

¶Will somebody please come up with the proper word for describing a man who has been made a deacon without any plans ever to be ordained a priest? The commonly-used terms, perpetual, life-time, and permanent are inadequate: a deacon is always a deacon, even though he may be advanced to the priesthood or elevated to the episcopacy; a bishop, for example, is no less a deacon than when he was only in the diaconate. The needed term should imply that the man is only a deacon and will always remain only that — no more, no less.

¶In St. Andrew's Church, Wellesley, in the Diocese of



birthday dollar, as many of your fellow workers have done?

¶The Bishop of Pittsburgh recently ordained to the sacred priesthood two men with a difference of fifty years in their ages: 27 and 77.

¶After St. Matthew's Church, St. Paul, in the Diocese of Minnesota, had a fire, the good women of the parish had a treasure sale (other people helped) to raise money for a replacement fund; a member of the parish lent the congregation

Massachusetts, the Governor of that state gave his daughter in marriage to the son of a professor of surgery.

¶The library at Hillspeak can put to good use two or three copies of *The Throne of David*, by A. G. Hebert, published by Faber and Faber, London, and now out of print. Needed, too, are copies of *A Cardinal of the Medici*, by Susan Hicks Beach, published in 1937 by Macmillan, and also out of print. The subtitle of the latter work is "the Memoirs of the Nameless Mother of the Cardinal Ipolito De' Medici"; much of it is around the court of Urbino, the epitome of the Italian Renaissance, where Castiglione got many ideas for his *I Cortegiano*. It is one of the best thought-out, best researched, and best written books ever done.

¶Nathan M. Pusey, 64, President of Harvard University since 1953, who lent his name to the "Pusey Report", *Ministry for Tomorrow*, has become President of the Andrew W. Mellon Foundation formed by the merger of two Mellon family organizations, Avalon and Old Dominion with assets of over \$275-million (arts, community services, conservation, education, and medicine), New York City. [The Report, which dealt with

seminaries and training men for the priesthood, was torn apart in the recently published *Bad Shepherds: Their Cause and Cure*, \$2.00, by B. Franklin Williams, POB 51, Durant, Oklahoma 74701.]

¶The Associate Rector of St. Gabriel's Parish, Hollis, Queens (Diocese of Long Island), New York, won two of the highest awards (a gold thimble) in the latest competition of Amateur Needlework of Today, the largest and oldest (37 years) of its sort in the country. His entry was a pair of biblical scenes, and his first winner (1950) is now in the possession of the Bishop of Fond du Lac.

¶To several readers who have inquired: We are sorry that we do not have facilities at Hillspeak to make talking records of TAD, for blind or nearly-blind persons. The Rev'd Harry J. Sutcliffe, 1155 East 32nd Street, Brooklyn, New York 11210 (himself blind) has headed the Church's Ministry to the Blind for many years, and can supply information as to materials available for blind persons.

¶Since summer, when people do most of their travelling, is soon to be here, TAD readers are cordially reminded that a hearty welcome awaits them at Hillspeak. Although no bed and

board accommodations are available for guests (Eureka Springs abounds in motels and restaurants), we shall be delighted to show people around Hillspeak, and, of course, welcome them to our chapel services (in the big red barn): Morning Prayer, 6:40; the Holy Communion, 7:00; and Evening Prayer, 5:30 — every day.

¶ Since the founding of the National Guild of Churchmen, Inc. (a lay oriented group of men and women, with headquarters at West Park, N. Y. 12493; personnel of the Order of the Holy Cross mail the pamphlets four times a year) in 1945, well over 1.5 million instructive tracts on the Church's faith and practice have been sent out.

On the Feast of Gregory the Illuminator, in the Diocese of Indianapolis, a son (an active priest in the Diocese) presented his father for ordination to the priesthood; the Archdeacon of the Diocese, who preached at the occasion, noted that the father was assuming the duties of the priesthood "at an age when most men are preparing to retire."

¶ Will the anonymous reader who sent TAD a number of extra birthday dollars accept our thanks? The money may be somewhat identified by an ac-

companying Associated Press clipping about the goings-on in the Diocese of California's cathedral church: "traditional vestments . . . giving way to red, yellow, and blue creations spangled with butterflies and flowers . . . designed by a one-time Broadway actress [who] has had 100 orders [for more of the same], eight from bishops."

¶ The Rev'd Laud Humphreys, Oklahoma-born priest (since 1955) and associate professor of the School of Criminal Justice, State University of New York, Albany, received the annual C. Wright Mills award for his book, *Tearoom Trade: Impersonal Sex in Public Places*.

¶ Again, hearty thanks to the people who prepare, duplicate, fold, and mail parish bulletins — and keep TAD on the mailing list. Even though costs (including postage) are going up (can one be put out now for less than a dime a copy?), a good parish bulletin is worth every cent. TAD knows of a parish where church goers picked up their Sunday bulletins in the vestibule (a common procedure); the slackers got theirs in the mail Monday morning — sometimes with a black mark.

¶ The Right Rev'd Edward Walter Scott, 51, Bishop of Kootenay (British Columbia),

has become X Primate and Archbishop of the Anglican Church of Canada.

¶Cathedral Terrace, Detroit, in the Diocese of Michigan, an 18-story apartment house for older folk, was recently dedicated by the Bishop of Michigan; approximately half of its 238 units are occupied. The project was financed by the Diocesan Department of Housing and Urban Development and sponsored by St. Paul's Cathedral Church.

¶James Tak-Ming Pong, former Archdeacon of Hong Kong (he was graduated from the University of Chicago in 1934, from the University of Shanghai in 1949, and was ordained a priest in the Church of England in 1952), has been consecrated II Bishop of Taiwan, in apostolic succession to the Right Rev'd James Chang Lee Wong, who died in office a year ago.

With the recent consecration of the new Bishop of Alabama, the number of bishops who are alumni of the University of the South, Sewanee, Tennessee, has been raised to 56 (about 8½% of the total number of American bishops). Does any institution of higher learning have a better record?

¶The Right Rev'd Joseph Warren Hutchens, 61, who was

consecrated (1961) Suffragan Bishop of Connecticut (the oldest Anglican diocese outside the British Isles) and later chosen Coadjutor, was enthroned as X Bishop of that diocese on the Feast of the Annunciation (the same day that Samuel Seabury was elected I Bishop of Connecticut and the American Church, in 1783), in apostolic succession to the Right Rev'd John Henry Esquirol, who died in office last December.

With the publication of at least one book of the Holy Scriptures in more than 1,400 languages, the written Word is now available in the languages spoken by 97% of the world's population. The complete Bible has now been published in more than 240 languages and the New Testament in more than 320 languages — the greatest accomplishment in inter-language communication the world has known. The American Bible Society together with its colleagues is currently helping several hundred national and missionary translators engaged in some 800 translation and revision projects throughout the world.

¶The Right Rev'd Edmond Lee Browning, 42, who was consecrated I Bishop of Okinawa in 1968, has resigned

to accept the Presiding Bishop's appointment as Bishop-in-Charge of the Convocation of American Churches in Europe. The Presiding Bishop will appoint another bishop to be in charge of Okinawa until 1972 when it is to be returned to the Nippon Seikokai (Holy Catholic Church of Japan).

¶A few weeks after Easter, in Omaha's Roman Catholic Cathedral Church of St. Cecilia, Pennsylvania-born Patrick Varley, 49, a Nashotah House graduate who was ordained priest in 1947 and who served parishes in Pennsylvania and New Jersey for several years, was consecrated Bishop Coadjutor of the Diocese of Nebraska, in apostolic succession to the Right Rev'd Russell Theodore Rauscher, who has announced his intention to retire 1 October 1972.

¶It was planned, when TAD began in 1958, that every reader would find the little magazine worth a dollar a year — on his birthday. More and more readers are finding the plan acceptable as well as helpful, and, along with their birthday dollars, send us such word as, "I'd be lost without TAD . . . we read the magazine from cover to cover . . . Where else can you get so much for a dollar these days?" With costs increasing and the dollar shrinking, responsive readers are all the more necessary to the magazine's well-being. TAD is still aiming for birthday dollars from all its readers (one at each address) so that it may continue to satisfy the needs of some half-million Churchmen at home and abroad. This "commercial" is directed to the folk who have never sent in their TADollars — and to wish them a happy birthday too.

#### NOTE

coupon (not ift subscribers, the like) has name and ad- on the re- side. Foreign s are asked to their address the envelope. save time and g, an acknowl- ent will not uiled unless re- ed. Thank you, ppy Birthday!

If your birthday anniversary falls in July, Au- gust, or September, please detach the special envelope from your calendar (or remove it from the 1971 spring issue of TAD), place your TADollar(s) in it, stamp it, and mail it; if you have misplaced the special envelope, an ordinary one will accommodate your TADollar(s); just address it to *The Anglican Digest, Eureka Springs, Arkansas 72632* — and so keep the little magazine coming to you and going to others for another year. Happy Birthday!

Important on the other side - Ed.

¶On the Feast of the Conversion of Saint Paul, Sister Priscilla Jean (Jeannene Wright, a deaconess) made her life profession in the Community of the Transfiguration at the Mother House, Glendale, in the Diocese of Southern Ohio.

¶The Right Rev'd Lyman Cunningham Ogilby, 49, formerly Bishop of the Philippines and later Bishop Coadjutor of South Dakota (resigned January 1970), has become Assistant Bishop of Pennsylvania (the Philadelphia area).

¶One of TAD's readers would like to locate two out-of-print books (she'll willingly give a reasonable price for them): *Saints for the Married*, by Elizabeth Whitehead, Mercier Press, Ltd. and Burleigh Press, both in England, and *The Saints and Your Name*, by J. Quadflieg, Pantheon Press.

¶In the chapel of Sweet Briar College, Lynchburg (in the Diocese of Southwestern Virginia), the III Bishop of Easton (retired since 1967) solemnized the marriage of his apostolic successor, 67-year-old widower George Alfred Taylor, to the retiring president of that institution, Anne Gary Pannell, a widow.

¶Wags have named the new Diocese of the Central Gulf Coast, made up of portions of southern Alabama (Mobile area) and western Florida (Pensacola area), 'Mobil-Cola'.

¶The Right Rev'd Charles Packard Gilson, 71, who served as Suffragan Bishop of Honolulu (1961-1967) and, since 1969, Assistant to the Bishop of Rhode Island, has retired.

¶Let everything that hath breath praise the LORD.—Psalm 150:6 (See page 37.)

*The Anglican Digest* comes to you with the help of its readers who celebrate their birthdays by remembering TAD with a dollar on that happy occasion. If your anniversary occurs in July, August, or September, this coupon is for your use.

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